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ON ST. PAUL'S EPISTLES.

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EPISTLES OF ST. PAUL

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BY

BERNARDINE À PICONIO

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EPISTLE TO THE ROMANS AND THE FIRST EPISTLE TO THE CORINTHIANS.

SECOND EDITION.

JOHN HODGES,

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PREFACE.

THE Author of this work, Henri Bernardine de Picquigny, was born at the town of Picquigny in Picardy in 1633. His family name is not known, it being the custom of the religious Order to which he belonged to substitute for it that of the place of birth. He received his early education from the Canons of the Collegiate Church, which then existed in his native town, and entered the Capuchin Order in 1649, at the age of sixteen years. He continued to adorn and edify the Order by his learning and his virtues until his death, which took place at Paris in 1709. He was the author of a Commentary on the Four Gospels; a Triple Exposition of the Epistles of Saint Paul, the work here presented to the reader; practical directions for a holy life and death; and a work on Spiritual Retreat. He is also supposed to be the author of a book entitled *De Hæresi Janseniana*. His name

has a high reputation in France as one of the ablest commentators on the New Testament.

The Commentary on Saint Paul's Epistles is inscribed to the most illustrious and reverend Lord Henri Faydeau de Brou, Bishop of Amiens, at whose suggestion the author declares it was undertaken, and in whose diocese the greater part of his life was spent. He addresses this Prelate in terms of the highest respect and affection, and considers him a genuine and faithful Shepherd of the flock entrusted to his care. But it was only after Father de Picquigny's retirement to Paris, towards the close of his life, that he found leisure to arrange and publish the notes he had been collecting during many years. The work was published under the sanction of, and after examination by the Theologians of the Capuchin Order, and of the Faculty of Theology of the Sorbonne, at Paris. It appeared first in 1703. The Author's style is full and lucid. Some compression has been unavoidable in the process of translation, but it is hoped that nothing of importance has been omitted.

THE AUTHOR'S DESIGN IN THIS WORK.

TRUTH, according to Saint Augustine, is the life of the intellect; Charity, the life of the heart. The investigation of truth, the enkindling, cherishing, and augmentation of charity, were the objects I had in view in writing this Commentary, which was originally compiled exclusively for my own use.

I always had great veneration for Saint Paul, as the teacher of all nations, taught himself by Christ our Lord, now reigning gloriously in heaven, inspired by the Holy Ghost, and sent as a Legate *a latere* from the side of Christ as the herald and most faithful interpreter of his Gospel.

The writings of this Apostle always seemed to me like fountains of light and fire, perpetual and inexhaustible, in the church of God: and that from them the life of the intellect and the life of the heart are abundantly supplied to all who piously meditate upon them, by the hidden ministry of the Holy Ghost. Accordingly I always delighted in the perusal of his luminous and burning words; yet for many years I had not leisure for the quiet study of them, so as thoroughly to penetrate their power and enjoy their beauty.

At length, by God's providence, set free from official care of others' souls, I found my time more fully at my own disposal, and without hesitation, and I think under divine impulse, I gave it entirely, day and night, to study and meditation on these founts of life divine, life of the understanding, and life of the heart.

I was not disappointed; for I saw the light, and felt the flame; and my mind, fed on the truth of God's words, my heart, animated by their divine ardour, lived again.

But as yet, though I read, I wrote nothing, nor thought of writing, for light is more easily seen than painted, and warmth is felt, but cannot be described.

But I found by experience that these irradiations of the mind, and movements of the heart, are momentary and transitory, and often escaped my memory, and thus I began to write them down, solely for my own instruction, edification, and comfort, and I wrote without method what the opportunity or feeling of the moment suggested.

Then I had this further experience, that a systematic and orderly arrangement of my notes was absolutely necessary to understand the meaning of the sacred writer, and that without it I was liable to forget the general course of the argument and connection of the parts. I therefore proceeded to make an analysis of each separate chapter, a brief commentary on every verse or expression which seemed to require explanation, and a paraphrase of the whole, this last giving the Apostle's own words, with such additions as seemed requisite for a full elucidation of the sense.

Questions merely curious and only of collateral interest, and intricacies of grammatical construction not affecting the sense, I have studiously avoided. And I have occasionally introduced observations pious, moral, and ascetic, and rules of Christian practice, for the increase of piety. All which I hope the reader will take in good part, and derive benefit from them, or at least that they may impart a suggestion to some other writer to labour with greater skill or success in the same or some other field.

I have been careful not to assert anything positively

which the Church does not teach; or condemn with austerity any opinion not condemned by the Church; who is to me, and will ever be, the pillar of truth on which I lean, the firmament of truth in which I inhere. And if in what I have written here is anything contrary to the mind of the Church, I myself condemn it, and am willing it should be condemned, for my name is Christian, my surname Catholic.

The passages referred to in the commentaries of the Holy Fathers will easily be found under the particular text of Scripture in the discussion of which they occur. With regard to Saint Chrysostom, to whom I have sometimes referred by page, the edition meant is that in Greek and Latin printed at Paris by Sebastian Cramoisy, in 1636.

TO GOD MOST HIGH.

THE AUTHOR'S PRAYER IN ENTERING ON THIS WORK.

Set free from all things by thy grace, I seek thee alone, O God; who alone art truth and love! and I desire to begin here on earth the happy life of intellect and heart which I hope to lead in Heaven through all eternity, trusting in thy boundless mercy.

There thou wilt be the perfect life of my understanding, when I shall see thee clearly, O Truth supreme. There thou wilt be the full life of my heart, when with all my heart I shall love thee, O God, who art charity eternal.

When shall I come and appear before thy face! O God, supreme happiness of mind and heart! When shall I see thee face to face! When shall I love thee with all the fulness of my heart! When shall I, clinging to thee with all my soul, wholly united to thee, transformed into thee, drawn in and absorbed into the abyss of thy divinity,

be one spirit with thee, living by thy life, blessed in thy beatitude! This is *life eternal.*

Meanwhile, to cling to thee, O God, who art in thyself all good, and the centre of all good, by faith and charity, and in thee alone, my Lord and God, place all my hope —this by thy grace I understand to be my only good; this my life, this my glory, this my riches, this my beatitude, this all my good.

This sacred and divine adherence to thee, by this same grace of thine, I gladly and joyfully make my choice, living henceforward to thee alone, by diligent prayer and continual meditation on thy word, which is as a ray of thine eternal truth, and as a spark of thy divine love; and this is the beginning of the life of mind and heart, for the life of the mind is truth; and the life of the heart is love.

Confirm, O God, that which thou hast wrought in me. Help me, God of my salvation, and for the glory of thy name keep me free from all obstacles, by thy grace, in that sacred leisure which is at the same time earnest work; may I live henceforth for thee alone, wholly, entirely, and for ever. And that this may be:

Illuminate thy countenance upon me; and pity me, O God, who art truth! Burn my heart and veins, O God, who art charity! May I shine by thy light, burn by thy fire!

Here may I be fed and nourished by the truth of thy words, until I see thee, the Truth itself, and seeing, be fed from thee.

Here may I burn with the fires of thy words, until I enjoy thee, eternal charity, and transformed into thee by thy beatific love, live of thee and in thee.

Be now on earth my life by the irradiation and ardour of thy word, until by thy essence, which is truth and charity, thou be my eternal and blessed life in Heaven.

PROLOGUE TO THE EPISTLES OF SAINT PAUL.

Saint Paul wrote in all fourteen Epistles, not with ink, but with the Spirit of the living God. Ten of these are addressed to separate Churches, namely, one to the Romans, two to the Corinthians, one to the Galatians, one to the Ephesians, one to the Philippians, one to the Colossians, two to the Thessalonians, and one to the Hebrews. Four are addressed to individuals, namely, two to Timothy, one to Titus, and one to Philemon.

There is also an Epistle bearing his name, addressed to the Laodiceans, but it is universally rejected, as stated by St. Jerome, lib. de Vir. illustr. Some observations on this Epistle to the Laodiceans will be found in the notes on c. iv. 16 of the Epistle to the Colossians, and in the preface to that to the Ephesians.

It is well known that these fourteen Epistles, like the writings of the twelve Prophets of the Old Testament, are not arranged in our Bibles in chronological order. The same thing is observable in the Psalms of David, as is remarked by Theodoret. But it is not so generally agreed what is the true chronological order in which the Epistles of St. Paul should be placed ; and some remarks on this subject will occasionally occur in the several prefaces prefixed to them. I will meanwhile give here the order in which they are placed by modern writers according to the best evidence that can be obtained.

The earliest was the first to the Thessalonians, written at Corinth A.C. 52.

Then the second to the Thessalonians, written shortly afterwards, as appears from the contents, and the inscription, in which occur the names of Sylvanus and Timotheus, and which is the same in both. This also was written at Corinth in 52 or 53.

With regard to these two all writers are agreed, since Saint Chrysostom and Theodoret, with the exception of one modern writer, an innovator and a heretic (Grotius; *Neoterici et quidem extranei)*, as to whose opinion see some further remarks in the Preface to the Second Epistle to the Thessalonians.

The third is that to the Galatians, A.D. 55 or 56. It was written at Ephesus, as is proved from the order of Saint Paul's movements, but its date, as will be shown, is the most uncertain of all.

The fourth in order is the first to the Corinthians, written in 56 at Ephesus.

The fifth, the second to the Corinthians in 57, at Philippi or some other place in Macedonia.

The sixth is the Epistle to the Romans, 58, at Corinth, in the harbour of Cenchreæ.

The seventh, that to the Philippians, 62, during the Apostle's first imprisonment at Rome.

The eighth, to the Colossians, during the same imprisonment.

The ninth, to Philemon, in the same imprisonment, but in expectation of speedy liberation.

The tenth, to the Hebrews, written at Rome, or at any rate in Italy, in the year 63, shortly after his liberation from his first captivity.

The eleventh, the first to Timothy, from Macedonia, A.D. 64.

The twelth, to Titus, from Nicopolis, in the same year.

There is however considerable difference of opinion as to both these Epistles, with regard to which some further remarks are made in the preface to each.

The thirteenth is that to the Ephesians, written during the second imprisonment at Rome, in the year 66.

The fourteenth is the second to Timothy in the second imprisonment at Rome, and in immediate expectation of death, in the year 66. There is some question also about these two, some authorities considering that they were written during the former imprisonment, for which see the Prefaces.

This sequence is laid down, and proved so far as it admits of proof, by Monsieur de Tillemont, in his notes on Saint Paul, his *Mémoires, &c.*

The argument and intention of each Epistle separately will be stated in its own place: but it may in general be observed here that all Saint Paul's Epistles seem to have a threefold object.

The first is to establish and explain the dogmas of the faith, and the principles of Christian morality, and animate his readers to perseverance in the faith and cultivation of the Christian graces. On this account the earlier part of each is generally dogmatic and the concluding part moral.

The second object is to impugn and eradicate Judaism, and shew that the ceremonies of the law of Moses are abrogated by the new law of Christ. This is especially observable in the Epistles to the Romans, the Galatians, the Philippians, and the Hebrews.

Thirdly, to crush the heresies which were even then beginning to rise, especially the Epistles to the Ephesians, to the Colossians, and to Timothy.

All these Epistles, with the exception of that to the Hebrews, are written in Greek, either as being addressed to Greek readers, or because almost everyone at that time

was acquainted with the Greek language, and even the Epistle to the Romans was in Greek.

Saint John Chrysostom says that the Epistles of Saint Paul are mines and fountains of the Spirit. Mines, because they yield riches more valuable than gold; fountains, for they never fail. However much is drawn from them, the stream still flows on, and the truth of this statement has been abundantly proved during the ages that have elapsed since the words were spoken. For fifteen hundred years, which have rolled by since the time of Saint Paul, commentators, doctors, and interpreters, have drawn from this source abundantly, without diminishing the supply. Many, doubtless, will follow in their turn, but the mine will not be exhausted. For it is not a material or earthly treasure, and is not consumed by the eager multitude of diggers, but grows under their hands. See Saint Chrysostom, the third homily on the words of the Apostle, *Having one Spirit*. I have found his words true to the letter, trifling as are my powers, and infinitely unequal to the task of penetrating all the depth of the Apostle's meaning. Let the reader also try the same experiment for himself, and he will assuredly find the same result, if he brings to the study a pious and humble heart, and fervent prayer to God, who only can give that which study alone will not supply.

THE EPISTLE TO THE ROMANS.

PREFACE.

THIS Epistle was the sixth or seventh in order of time, but is always placed first in the Bibles, either because Rome is the capital of the world, or with greater probability because it contains the principal and capital doctrines of the Christian Religion, namely faith, grace, and the merits of Christ.

Many writers consider, on good grounds, that it is of this Epistle Saint Peter speaks, in CHAPTER III. of his Second Epistle, when he says that there are some things in Saint Paul's writings difficult to understand. Origen and Saint Jerome acknowledge that it is more difficult than any of the others ; and its difficulty actually deterred Saint Augustine from completing his expositions of it, as he states in the Retractations, Ch. 25.

The cause of this obscurity may possibly be the prevalent Hebrew phraseology of the writer, though he uses the Greek language, added to the terse, abrupt, and incisive manner of the Apostle's writing, often interrupted by long parentheses, the occurrence of objections to his argument, to which he sometimes replies without stating them, and references to opinions held by the Jews, and Oriental modes of thinking, which he does not explain, as being familiar to readers of his own time. But there are other causes, for which the reader can consult Saint Jerome, *Quæst. ad Algas.* 10, and Cornelius à Lapide *Canon Rerum et Verborum.*

But its difficulty, as Estius observes, is compensated by its utility. For what can be of greater use than to learn to live well, happily, and for ever?

The occasion of writing it seems to have been the recrimination carried on between two parties in the Roman Church, headed respectively by Jews and Gentile philosophers who had embraced the faith. Each party claimed precedence and denounced the other. The Jews maintained that as God's people, and inheritors of his promises, they were in a sense entitled to salvation, to which the Gentiles, or Pagans, had no claim. The Gentiles, on their side, gloried in their science and philosophy, and the lofty character of some of the great men who had flourished among them in former times; and retorted upon the Jews their frequent rebellion against God, their proneness to idolatry, their prosecution of the Prophets—to all of which their history abundantly testifies—and lastly the crowning iniquity of their crucifixion of Christ.

Called in to act as mediator between those disputants, possibly in the absence of Saint Peter, who may have left Rome on account of the edict of Claudius and not returned —St Paul decides against both parties. He shows that the Gentiles, though they knew God by the light of nature, had not glorified him. He shows that the Jews, though they had the law of Moses, had not kept it. Both are equally included under sin. None can claim salvation as of right, or by any other title than the free and spontaneous mercy of God, who forgives the sins of men for the merits of Christ, and through faith in Christ. The exposition of this doctrine is, accordingly, the principal object of this Epistle.

This remission of sins was customarily spoken of by the Jews as justification, in Greek *δικαίωσις*. The resulting condition was *δικαιοσύνη*, or Justice. No provision for it was made under the old Law, in the case of mortal sin. It is

given fully, freely, and absolutely to the Christian believer, through Baptism; and given on confession of faith only. Faith therefore justifies. Sin committed after Baptism is not forgiven on faith only, but penance is required as well, a distinction overlooked, or purposely ignored, by many Protestant writers.

The dogmatic portion of this Epistle includes the first eleven chapters. The next four contain moral instructions; and the sixteenth various salutations.

The Greek language, in which this Epistle is written, had been spoken among all the nations, at any rate in the eastern portion of the Roman Empire, ever since the days of Alexander the Great; and was quite familiar even in Rome. Cicero, in the oration *pro Archia*, observes that any document written in Greek would obtain a much wider circulation than if it were in Latin; and this one, worthy and destined to be read by all Christian Churches throughout the world, as giving the foundations of the Christian faith, was appropriately committed to writing in the Greek language.

CHAPTER I.

1. PAUL, servant of Jesus Christ, called to be an Apostle, separated to the Gospel of God.

2. Which he had promised in former times by his Prophets, in the Holy Scriptures.

3. Concerning his Son, who was made to him of the seed of David according to the flesh.

4. Who was predestined the Son of God in virtue according to the Spirit of Sanctification from the resurrection of the dead, our Lord Jesus Christ:

5. Through whom we have received grace and Apostolate for the obedience of faith in all nations for his name,

6. Among whom are you also, the called of Jesus Christ:

7. To all who are at Rome, beloved of God, called to be Saints, grace to you and peace from God our Father and the Lord Jesus Christ.

In this magnificent Prologue the Apostle fixes the attention of his readers at Rome upon his own claim to be listened to by them, as an Apostle of Christ. We shall find that in the verses that succeed, 8-17, he continues to press the same subject on them, on the ground of his care and solicitude for their spiritual welfare. In the remainder of the chapter he enters upon the task he has principally set himself in this Epistle, to prove that justification, or remission of sins, is of faith, not of the law, natural or

positive; and turning first to the Gentiles, convicts them of systematic and flagrant disobedience to the known laws of God.

PAUL. The Apostle's Hebrew name was Saul. He may have had two names given him in circumcision, and this is the opinion of Origen, Saint Anselm, and Saint Thomas. Or his name may have been changed to Paul in the same way that that of Simon was changed to Cephas, or Peter: this is the opinion of Saint Chrysostom. Or else he took the name of Paul from his first convert of distinction, Sergius Paulus the Proconsul in Cyprus; which is the view of Saint Jerome, followed by Baronius. See Act xiii. 12. Or lastly he may have assumed the name of Paul, which means Little, out of humility, being small of stature, and considering himself least, Eph. iii. 8., which is Saint Augustine's opinion. At any rate it is certain that he was called Paul from the date of his mission to Cyprus with Saint Barnabas, and takes this name in all his Epistles.

Servant of Jesus Christ. There are several modes of servitude to God, says Saint Chrysostom: by creation, by faith, by institute of life: and Saint Paul was God's servant in all three. The Greek word for *servant*, as well as the Latin one, means literally *slave*.

Called to be an Apostle. The Greek word κλητὸς called, is an adjective, not a participle. It means an Apostle by vocation, or the call of Christ, not by his own intrusion into the office, or any human appointment. The same adjective occurs in verses 6 and 7, and has in both cases an analogous meaning; saints by God's calling.

The Gospel of God. Good tidings of God. No sad and threatening message (says Saint Chrysostom) like those of the old Prophets, of accusation, incrimination, remonstrance, but good news, and good news of God, inexhaustible treasures of good things, unchangeable and eternal.

Separated has reference to the words of Christ in Act ix. 15., and Act xiii. 2.

The three terms, servant, called, separated to the Gospel, are perhaps insisted on to counteract some unfavourable rumours which may have been prevalent at Rome regarding the purity of the Pauline doctrine. But they are also the inalienable marks of the true Bishop of the Church of God in all times. He is to teach the Gospel of God, not human inventions. He must have a divine call, not merely a human one. And he must live, labour, suffer, die, if necessary, in the service of God and his Church.

2. *Which he had promised.* God's gospel is no novelty. It was announced and expected from the beginning of the world, and described in the sacred writings so well-known and in the hands of all.

3. *Who was made to him.* Who in time was made man, and born of the Virgin Mary, of the race of David. The words *to him*, are not in the Greek text, or in the Syriac, Ethiopic, or Arabic versions. But they are read by Saint Ambrose (or rather Hilarius, Deacon of Rome, whose writings are attributed to Saint Ambrose), and by Saint Augustine.

4. *Who was predestined the Son of God.* There is considerable difference of opinion as to the meaning of these words. The Greek writers, Saint Chrysostom, Theodoret, Theophylact, and others, understand, declared or shown to be the Son of God in virtue or power, that is by miracles; by the Spirit of sanctification, the gift of the Holy Ghost which he conferred upon his Apostles; and by his own resurrection, and the resurrection of others, from the dead.

The Vulgate, on the other hand has *prædestinatus est*, was predestined to be the Son of God, in power, &c., who, though the Son of David, according to the flesh, was pre-

destined, or marked out by prophecy according to the counsel and determination of God, to be in his eternal nature the Son of God. The difference arises from the ambiguity of the verb ὁρίζω, used in the Greek text, which might bear either meaning. The interpretation of Saint Chrysostom is the more simple and easy, and is further supported by the Syriac and Ethiopic versions, which have *acknowledged* or *declared*. Nevertheless the Latin interpretation is of very great antiquity, and is accepted by the Arabic version, and by Tertullian; Saint Irenæus, Saint Hilary, Ambrose, Saint Augustine, Epiphanius, Primasius, and others.

Our Lord Jesus Christ. These words in the Greek, are attached to *his Son* in verse 3. The Gospel of God tells of his Son, our Lord Jesus Christ, who was made of the seed of David, etc. In the Latin text it reads, the resurrection of our Lord Jesus Christ.

5. *Through whom we received grace.* Sanctification gratuitously given of God's mercy: all free and supernatural gifts; and the Apostolate, to be exercised in Christ's name and by his authority among all nations.

For the obedience of faith. Saint Chrysostom: He does not say, to be brought into question and debate, or to be loudly canvassed: but *obeyed*. We are not sent to put forward syllogisms and arguments; but to deliver that which is committed to our trust. What God has pronounced and affirmed, men are not to criticize or cavil at, but listen to and receive.

The spirit of faith is the spirit of obedience. Not a simple and natural operation of the mind, or exercise of reason, but the submission and adhesion of the will of man by the help of grace, to the words of God.

6. *Among whom are you also.* Among the other nations of the earth, to whom our mission extends universally, are you also, Romans, and to you therefore I write. *The*

called of *Jesus Christ.* This word is more than once repeated, for the faithful to understand that they are Christians by the grace of God.

7. *Grace to you and peace.* Grace, to unite them to God: peace to unite them to one another. The two words are repeatedly joined in this manner in Saint Paul's Epistles. This form of salutation was given by Christ to his Apostles, (Luke x. 5).

Called to be Saints. Sanctity is the end of your vocation. Observe here the grandeur of the Christian vocation. The Christian belongs to Christ: *The called of Jesus Christ.* He is *beloved of God.* And he is a *Saint,* being sanctified by Baptism.

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8. First I give thanks to my God through Jesus Christ for you all; because your faith is celebrated throughout the whole world.

9. For God is my witness, whom I serve in my spirit in the Gospel of his Son, that without intermission I make remembrance of you.

10. Always in my prayers beseeching if by any means at length some time or other I may have a prosperous journey by the will of God to come to you.

11. For I long to see you, that I may impart to you some spiritual grace, to strengthen you.

12. That is, to be consoled in you at the same time, by that which is common to us both, your faith and mine.

8. *First, I give thanks.* Most skilfully and considerately the Apostle proceeds to express his deep solicitude and affection for the Roman Christians; to win their confidence; and the desire he had long felt to visit them. And first he thanks God for their faith, which was spoken of all over the world. Thanksgiving is an Apostolic devotion, and is frequent and constant in the writings of Saint Paul. Here he begins with it.

First, I give thanks. All religion may be resolved into receiving God's benefits, and returning them. We should not be less careful in thanking than in asking.

9. *God is my witness,* whom I serve in my spirit, not in the ceremonies of the Hebrew law; in preaching *the Gospel of his Son,* not the law of Moses.

10. *If by any means, at length, some time or other.* This accumulation of adverbs marks the Apostle's vehement desire to visit the Romans; expressed also by the use of the verb ἐπιποθῶ in the next verse. He shows three other things: 1. When he calls God to witness, he shows us that an oath rightly taken may be an act of religion. 2. Earnest and unwearied prayer for the Church is the duty of the true pastor, and of the true Christian. 3. To pray under the condition he names, *by the will of God.* If, when the salvation of such great multitudes was at stake, says Theodoret, the Apostle thus prays, how can we be excused if we leave not all things to the will of God, and depend wholly upon it?

11. *I long to see you,* not for curiosity, or love of gain, motives which bring so many foreigners to Rome: but *to impart to you some spiritual grace.*

Theodoret observes that these two verses, 11 and 12, are full of genuine humility. He does not say to give you, but to impart to you, communicate to you of that which I have myself received. *To strengthen you,* for the great Peter had first presented the Evangelical doctrine to them. I wish, not to give you anything new, but to confirm that which has already been offered to you; to water the trees already planted. And lest even this should be thought to have a ring of arrogance, he hastens to add that the consolation was to be mutual, and that he was to accept from them as well as give.

12. *To be consoled in you at the same time.* The Prelate may gather from verse 11 the real end and motive of Visita-

tions. *To impart to you some spiritual grace.* The visitor is the bearer and distributor of the gifts of God. His office is to confirm in faith and in good works. This is a source of mutual consolation to the Pastor and the flock. The sheep are consoled and edified by the Shepherd's fructifying faith; the shepherd, by the faith of his flock, which he has himself increased and strengthened. In such visitations there is nothing vain and purposeless, no secular and worldly rejoicing, no curious sight-seeing, no lordly and arrogant display. All is ordered according to the spirit and the will of God to the spiritual profit and advancements of the subjects.

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13. But I would not have you ignorant, brethren, that I have often proposed to come to you, though hitherto prevented, that I may have some fruit among you also, as among other nations.

14. I am debtor to Greeks and Barbarians, wise and unwise.

15. Thus I am ready, as far as lies in me, to preach the Gospel to you also, who are at Rome.

16. For I do not blush for the Gospel. It is the power of God to salvation to every believer, the Jew first, and the Greek.

13. *I have often proposed to come to you.* It is not my fault that I have not visited you, for I have often intended it, but have been hindered by other more urgent Apostolic labours, in countries where Christ is not yet known.

14. *I am debtor to Greeks and Barbarians.* The Greeks distinguished the human race into Greeks and Barbarians, including in this name all nations who did not speak Greek. In this sense the Romans themselves would be Barbarians. But Saint Paul doubtless understands here by Greeks the nations who were civilized, as the Romans

were, by the wisdom of the Greeks, and by Barbarians, those who were uncultivated and savage. *Wise and unwise;* clever and stupid; learned and illiterate. It is impossible not to admire Saint Paul's grandeur of soul, which takes in the whole world in its embrace, accepts the entire human race and all nations of the earth, as his disciples, to whom he owes a debt of obligation. "Generous soul!" exclaims Saint Chrysostom. Thou, in thy measure, consider thyself all men's debtor; instruct all, as thou canst. The Pastor especially owes himself wholly to his flock, and cannot without guilt neglect a single sheep.

15. *I am not ashamed of the Gospel.* To you, in your imperial City, as at Antioch, Ephesus, Athens, Corinth, and elsewhere, I am ready to preach the Gospel, though Christ crucified is to the Jews a scandal, and folly to the Greeks.

16. *It is the power of God to salvation.* The incarnation, passion, and death of the Son of God are a powerful and effectual means of conferring eternal salvation on all who believe; who believe fully, and do what this Gospel teaches.

To the Jew first. Because to the Jews the Messiah was promised. Hence Christ himself preached to the Jews, and to the Jews first sent the Apostles.

To the Greek. The Gentile, because, as observed above, from the time of Alexander the nations commonly spoke Greek.

17. For the justice of God is therein revealed from faith to faith, as it is written: But the just liveth of faith.

18. For the wrath of God is revealed from Heaven upon all ungodliness and injustice of those men who detain the truth of God in injustice.

19. Because what is known of God is manifest in them; for God hath manifested it to them.

The description of the Gospel in verse 16, as the power of God to salvation, to all believers, leads the Apostle, after this introduction, to that which is the principal subject matter of this Epistle; the nature of the *justice* which this Gospel proclaims, and the condition on which it is granted, namely, Faith.

In the Gospel the justice of God is revealed; proceeding, not from the law, as the Jews suppose; or from the powers of nature, as the Gentiles maintain; but *from faith* in Christ. And *to faith*; for faith grows and increases, and is made perfect by charity, as the Prophet Habacuc says, II.4. *The just man liveth of faith.* The Greek has *shall live*, liveth the life of grace here, shall live the life of glory hereafter, for this also is, in a sense, *of faith*, because by faith it is won.

The *justice of God*, in this Epistle, does not signify that by which God is just, but that by which he makes man just. This justice is the spiritual life of the just. As the animal man lives of things sensible, and the philosophical man lives of reason, so the Christian lives of justice. The root of justice is faith, and therefore, as the Council of Trent says (Sess. vi. 8) faith is absolutely necessary to justification. But it does not follow, as the heretics maintain, that faith alone is necessary. The foundation is necessary to the building, but not all that is required. The heart is necessary for animal life, but so are the lungs and the head. Faith alone is dead; and how can the soul live by what is dead?

18. *The wrath of God is revealed from Heaven*, because Christ will come from Heaven to judgment. The revelation of the wrath of God is intended to bring sinners to salvation, so that here also the Gospel is the power of God to salvation.

Who detain the truth of God in injustice. Who know the truth, but by their evil lives oppress and crush it, like a prisoner in the depth of a gloomy dungeon.

19. *What is known of God*, or capable of being known by reason and the light of nature, is perfectly known to the Gentiles, God having revealed it by that intellectual light which he has imparted to all his intelligent creatures.

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20. For the invisible things of him, from the creation of the world, understood by the things that are made, are plainly seen ; also his eternal power and divinity, so that they are without excuse.

21. Because when they knew God, they did not glorify him as God, nor give thanks ; but became vain in their thoughts, and their foolish heart was darkened.

22. Calling themselves wise, they became fools.

23. And changed the glory of the incorruptible God into the likeness of the image of corruptible man, and of birds, and quadrupeds, and serpents.

20. *For the invisible things.* God is himself invisible, as are also his eternal power and divinity ; and yet these are plainly understood by the works of his hands, and have been so ever since the creation of the world. The creation of the world, in the Greek and Latin, as in English, may equally signify the time of creation, or the world itself considered as God's creation. *They are without excuse*, for not having glorified the Creator they could not fail to know. The world is the book of divinity, the mirror of the divine, in which God presents his own image ; the harmony of creation is the music that proclaims and praises him. To the Pagan philosophers this book was as a gospel ; in this mirror they saw, though dimly, God's image ; to this music they listened, and recognised its author. Yet they did not worship him or give him thanks. Calling themselves *wise* they regarded themselves as the authors of their own wisdom ; and gave the honour due to God, to mortal man, to birds and beasts, quad-

rupeds and serpents. Such is the folly of science when it is not guided by piety towards God.

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24. On this account God gave them over to the desires of their hearts, to uncleanliness, to dishonour their own bodies in themselves:

25. Who changed the verity of God into a lie, and worshipped and served the creature rather than the Creator, who is blessed for ever. Amen.

26. Therefore God gave them over to passions of infamy. For their women changed the natural use into that which is against nature.

27. Likewise also the males, leaving the natural use of the woman, burnt in desire towards one another, males working disgrace to males, and receiving in themselves the reward of their error which was due.

24. *God gave them over,* not impelling them, but abandoning them to the desires of their hearts. He deprived them says Theodoret, of his providence, and let them be carried away by the current, like a boat without a helm, or helmsman.

25. Because they changed the true God for false ones, and gave to creatures, or imaginary deities, the honour and worship due only to the one true God. They had insulted and outraged him, and he left them, by a just penalty, to offer this indignity and outrage to themselves and one another.

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28. And as they did not choose to retain God in their knowledge, God gave them over to a reprobate sense, to do what is not fitting.

29. Filled with all iniquity, fornication, covetousness, rascality, full of envy, homicide, contention, dishonesty, malignity, secret whisperers.

30. Open detractors, hateful to God, insolent, arrogant, conceited, inventors of evil.

31. Disobedient to their parents, foolish, rude, destitute of natural affection, faithless, pitiless,

32. Who, though they knew the justice of God, did not understand that those who so act are worthy of death; and not only those who do these things, but those who approve them, when they are being done, by their consent.

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28. *They did not choose to retain God.* They did not estimate at the true value the benefits they had received from their Creator, or give him thanks for them. In penalty for this God gave them over to a reprobate and distorted judgment, incapable of perceiving the difference between right and wrong. The result was corruption general and complete, in which the heart, the intellect, and the body all had their share. They were *filled with all iniquity*.

30. *Hateful to God.* Or haters of God, for the Greek word will bear either sense. At Rome, under the wicked emperors Tiberius, Caligula, Claudius, Nero, the description in the text would not be exaggerated. This Epistle is thought to have been written in the first year of Nero.

32. *Did not understand.* These words are not in the Greek text. In this sense the meaning would be that though they knew the justice of God, they nevertheless not only did these things but by their approbation permitted and encouraged others to do them. In the reading of the Vulgate it would imply that the pagan philosophers failed to see that the criminality of such deeds, deserving death, attached no less, and even more, to themselves, who winked at and encouraged them in others, though they might not in all cases practise them themselves. He who is silent, when bound to correct, shares the guilt of the offence.

Pagan philosophy contributed nothing to true justice;

for the guides of the people were worse than those they led.

Corollary of Piety.

The gospel is light. Light that shows the life of the soul, and the source of that life, that you may live. For it reveals that true justice, which is the soul's life, is born of faith is nourished and grows, is made perfect by faith working through Charity. Christ, the source of this life, hidden in the law, is in the Gospel made known and manifested. That you may live, believe in Christ: and that your life may grow, continually unite yourself to Christ, the fount of life, by faith.

But the light of the Gospel reveals also the wrath of God, which threatens death to those who detain the truth of God in injustice; that is, who though they know God by faith, do not glorify him, do not worship him, do not love him, but live as if they knew him not. Their faith is no more apparent than a prisoner in a dungeon. Hold not your faith, prisoner, that you die not. He also believeth in the Son, hath life eternal. He who believeth not the Son shall not see life: but the wrath of God abideth upon him (John. iii, 36).

Frequently, continually, join yourself to Christ, the fountain of life, by faith. Those who were wounded by the serpents were not healed unless they looked upon the brazen serpent on the cross: none is healed of the bite of the serpent of hell unless with the eyes of faith he look upon Christ hanging on the cross.

Art thou dead? look with eyes of faith on Jesus crucified; his death shall be thy life. Art thou languid and infirm? Look with eyes of faith on Jesus crucified, and by his suffering thou shalt be healed. Dost thou live? Look with faith upon the Crucified, the source of life, and thou shalt have life more abundant.

CHAPTER II.

WHEREFORE thou art inexcusable, O, every man who judgest: for in what thou judgest another, thou condemnest thyself, for thou dost the same things which thou judgest.

2. For we know that the judgment of God is according to truth against those who do such things.

3. And thinkest thou this, O man who judgest those who do such things, and dost the same, that thou wilt escape the judgment of God?

CHAPTER II. The Apostle now turns to the Jews, and shows that they, no more than the Gentiles, could lay claim to the grace of God, for though they had the law, they had not observed it.

1. *Thou art inexcusable, O every man who judgest.* Every man; Jews, who charged upon the Gentiles the corruption of society and the crimes of paganism; Gentiles who accused the Jews of the wickedness recorded only too faithfully in the sad pages of their national history—their rebellion, idolatry, persecution of the prophets, finally the murder of Christ—were alike without excuse, and could not for very shame pronounce condemnation upon one another. That God is just, we all know; we cannot conceive the character of God without justice. And his judgment must be according to truth, not appearances, or human respect. His denunciations are no empty words, but must certainly be fulfilled one day. If this conviction

of God's justice, implanted by nature in the human heart, is dormant during life, it is liable to awaken, with terrible force, in the hour of death. Enter not into judgment with thy servant, O Lord, for with thee shall no man be justified.

Thinkest thou that thou shall escape? These words seem prophetic of the judgment of God which finally overwhelmed the Jewish people about thirteen years later, at the destruction of the city of Jerusalem.

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4. Despisest thou the riches of his goodness, and patience and long-suffering? Knowest thou not that the kindness of God is leading thee to penance?

5. But according to thy hardness and impenitent heart thou treasurest up to thyself wrath; in the day of wrath and revelation of the just judgment of God,

6. Who will render to every one according to his works:

7. To those, indeed, who by patience in good work seek glory and honour, and incorruption, life eternal:

8. But to those who are of strife, and who acquiesce not in truth, but believe iniquity: wrath and indignation,

9. Tribulation and distress upon every soul of man who worketh evil, the Jew first, and the Greek.

10. But glory, and honour, and peace to everyone that worketh good, to the Jew first, and the Greek.

11. For there is no acceptance of persons with God.

4. *Despisest thou the riches of his goodness?* God's goodness invites the sinner to penance; the blindness and malice of the sinner perverts God's goodness to impenitence. The delay that comes of mercy he takes for neglect. The hard heart of man, says Origen, like frozen wax, receives not God's image. This is the result of a long course of sin. Yet all this time God's wrath is treasuring up, for the day of vengeance, the more severe,

because his goodness has been *despised*. Treasured up for the day of *wrath*, for then it will be too late for mercy; of *revelation*, for then all will be dragged into the light; of *just judgment*, according to the merits of each.

But this is not the only treasure man may heap up for that day. God will render to every man according to his works. *Patience in good work* will find its reward in the infinite treasure of heaven, glory, honour, immortality, eternal life. *To the Jew first*, because, having clearer knowledge of God, he will love him more, and serve him better, than the Gentile. By the *Greek* is to be understood here, according to Saint Chrysostom, Theophylact, and others, not the worshipper of idols, but the Gentile worshipper of the true God, obedient to the light of nature, like Job, and the people of Nineveh.

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12. For whoever have sinned without law, shall perish without law; and whoever have sinned in the law, will be judged by the law.

13. For not the hearers of the law are just before God, but the doers of the law shall be justified.

14. For when the nations who have not the law do naturally those things which are of the law, having not a law of that sort, they are a law to themselves:

15. Who show the work of the law written in their hearts, their own conscience rendering testimony to them, and their thoughts within them in turn accusing of defending them,

16. In the day when God shall judge the secrets of men, according to my Gospel, by Jesus Christ.

12. *Whoever have sinned without law.* Without written law. No human being is absolutely without law, as the Apostle proceeds to explain; for the law of God, in some sense and in some measure, is written in the hearts and consciences of all. The Jews, who had the written law,

will by that be judged. And what of us, who have the Gospel also?

It is not the hearers of the law, who accept and profess to reverence it, who are just before God; but those who keep it. And faith alone will not justify the sinner at the last day.

14. *The nations do by nature the things of the law.* By nature is not here opposed to *by grace*; but to the written law. The Gentiles cannot without help of grace do the works of the law, but they may do so by the help of grace, without the help of the written law. *They are a law to themselves*, for their actions prove that they have God's law written in their hearts. They do not give it to themselves, or prescribe their own rule of action, but exhibit it to themselves in their conscience, and it is the law of God. The voice of God speaks within them, in the searching of the heart, in the peace of an approving conscience, in the agony of remorse.

16. *According to my Gospel.* As I everywhere proclaim. This verse concludes the sentence begun in verse 12, the three verses intervening being in parenthesis.

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17. But if thou art called a Jew, and restest in the law, and gloriest in God,

18. And knowest his will, and approvest the more profitable, being instructed in the law,

19. Trustest that thou are thyself a guide of the blind, a light of those who are in darkness,

20. A teacher of the foolish, a master of infants, having the form of knowledge and truth in the law.

21. Thou therefore that teachest another, teachest not thyself: thou that preachest that men should not steal, stealest:

22. Thou that sayest men should not commit adultery,

committest adultery; thou that abhorrest idols, committest sacrilege:

23. Thou that gloriest in the law, by transgression of the law dishonourest God.

24. (For the name of God through you is blasphemed among the nations, as it is written).

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17. *If thou art called.* The Greek has, *behold thou art called.*

A Jew. All the people of Israel were called by foreigners Jews, that is descendants of Judah, from the time of the captivity in Babylon, when the kingdom of Israel, the seat of which was in the tribe of Joseph, had come to an end, and Judah was predominant. This is in accordance with the prophecy of Jacob in Gen. xlix. 10.

18. *Approvest the more profitable,* or excellent. Not only the broad distinctions between what is right and what is wrong, but what is better, nobler, more spiritual.

19. *A guide of the blind.* The Jewish teachers were accustomed to speak of the Gentiles as blind, fools, and infants.

23. *By transgression of the law thou dishonourest God.* The whole of this passage is directed to prove these two points: 1. That the Jews had the law of God: 2. That they had not kept it. There is ample reason in the history of this people in the Old Testament to bear out the severe denunciation of the Apostle in the text. The Jews, having the written law, were not less guilty, but more guilty, than the Gentiles.

24. *The name of God is blasphemed.* The reference is apparently to Isaias lii. 5, *my name is continually blasphemed all day long*: where, however, the cause assigned is not the sins of the Jews, but their oppression by the Egyptians and Assyrians, of which the Jews were the victims. Perhaps the Apostle intended to refer to Ezech.

xxxvi. 20. When they entered among the nations whither they went they profaned my holy name, when it was said of them, This is the people of Jehovah, and they are come forth out of his land. And I have regarded my own holy name, which the house of Israel had profaned among the nations to which they went.

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25. Circumcision indeed is profitable if thou keep the law; but if thou be a transgressor of the law, thy circumcision has become uncircumcision.

26. If therefore the uncircumcision observe the justice of the law, shall not his uncircumcision be reputed as circumcision?

27. And that which by nature is uncircumcision, completing the law, shall judge thee, who by the letter and circumcision art a transgressor of the law.

28. For not he who is manifest, is a Jew; nor is that circumcision which is manifest in the flesh:

29. But he is a Jew who is in secret; and circumcision of the heart in the spirit, not the letter; whose praise is not of men, but of God.

25. *Circumcision indeed is profitable.* In what way, the Apostle explains at the beginning of the next chapter.

To those who did not observe the law of God, as given by Moses, the possession of it, and of the covenant with Abraham, was in a spiritual sense absolutely of no advantage whatever. The Gentiles, who, by the light of nature and conscience, kept the commands of God, were in a position in God's sight in every respect as favourable as the Jews. Their obedience to the dictates of conscience would rise in condemnation of the Jews who were disobedient and unfaithful, like the men of Nineveh, and the Queen of the South, in the words of Christ Matt. xii. 41, 42.

The beautiful words of the Apostle in verses 28, 29, contain in summary the teaching of this Epistle. Faith in Christ and obedience to the commands of God and of the Church—not any external advantages or the praise of man—are the means of obtaining remission of sins, reconciliation with God, the grace necessary for salvation, and eternal glory.

Circumcision of the heart is the withdrawal of the affections from the world, and the creature, for the love of the Creator. But the eyes of men do not see it, and its praise is of God.

Corollary of Piety.

God's judgment is according to truth. He cannot be hoodwinked, he cannot be bribed, he cannot be overawed. Terrible to all men; but above all to Christians who know God's law, and do not keep it. To the religious, and to priests professing sanctity, but who do not live in accordance with sanctity; to doctors, preachers, teachers of others, who do not what they teach; to ecclesiastical judges who do what they condemn in others.

The true Christian is so, not in exterior profession only, but in heart and spirit. The religion of Christ consists in charity; and by charity covetousness, or the desire of earthly things, is cut off. But are there not some who glory in the name of Christians, who have no charity, and burn with the desire of earthly advantages?

Exterior profession could not make a Jew: much less a Christian.

Thou boastest in the name of Christian, restest in the Gospel, trustest in thy outward profession, in the reception of the Sacraments. Then, seek charity, be Christian in heart and spirit; love God, keep what he commands, endeavour to accomplish his will.

The praise of man is valueless, generally it is false. The esteem of men cannot give me sanctity, nor their contempt deprive me of it. I am what I am in God's sight; nothing more, and nothing less. Give me, God of strength, an honest heart, burning with love of thee, loving thee sincerely and truly. Then, whatever be the judgment of man, show thy face, and I shall be saved.

CHAPTER III.

1. WHAT advantage then has the Jew: or what is the profit of circumcision?

2. Much in every way. First, indeed, that to them were entrusted the words of God.

CHAPTER III. The Apostle shows in this chapter that the privileges of the Jewish people were temporal and temporary, and for the ultimate benefit of the rest of the world; that Jews and Gentiles were alike guilty before God; and that justification can be obtained only by faith in Christ.

1. *What advantage then hath the Jew?* The privileges of the Hebrew people, in ancient times, as compared with other nations, were, in spite of what has been said, neither visionary and unreal, nor insignificant and trifling. But they were designed to last only until the coming of Christ; and it is to the Jews before the coming of Christ that the Apostle's argument exclusively applies. Several of these privileges are enumerated in Chapter ix. 4, 5, of this Epistle; one only is specially mentioned here. The words or oracles of God, the early history of the human race, the promises of the Messias, the figures of mysteries to be fulfilled in the Catholic Church, were confided exclusively to this people. All the inspired writers of the Holy Scripture, both of the Old and New Testaments, without exception, were of the race of Israel. This is undoubtedly a great honour. But God has conferred a greater honour upon us, for he has given to us, not the

prophecies of the coming of his Son, and the redemption of the world, but his Son and the redemption, and in his Son has given us all things.

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3. For what if some of them did not believe? shall their incredulity do away with God's fidelity? God forbid.

4. For God is true: but every man a liar, as it is written: That thou mightest be justified in thy words, and overcome when thou art judged.

3. It may be objected, in accordance with what was stated in the last chapter, that the Jews were unworthy of these privileges, disbelieved God's promises, and crucified Christ when he came. But man's infidelity does not alter God's truth and faith. Were all men liars, God still is true. Man's falsehood only makes the truth of God still more conspicuous and illustrious. He has kept his word, though men fail in their allegiance to him. David says, in effect, if in spite of my sin thou keep and confirm thy promise that my throne shall be perpetual, and the Messias spring from my line, thou will justify and vindicate thy truth in the sight of all generations of men.

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5. But if our iniquity commends the justice of God, what are we to say? Is God unjust, who executes wrath?

6. (I speak as a man) God forbid. Otherwise how shall God judge this world!

7. For if the truth of God has through my lie abounded to his own glory: why am I also still judged a sinner?

8. And not (as we are calumniated, and as some declare that we say) let us do evil that good may come: whose damnation is just.

5. *What are we to say?* This is another objection, arising out of what he has just said, which the Apostle anticipates. If the iniquity of man redounds to God's glory, and his truth is more conspicuous by man's in-

fidelity, is not God unjust in punishing the sinner? is man in any sense a sinner at all (v. 7). And if our sins promote the glory of God, ought we not to do evil purposely, and outrage the majesty of God, that his glory may be thereby increased? *I speak as a man*; these dreadful words are not my own, God forbid, but put into my mouth by the heretic controversialist. It would seem from verse 8 that such an argument had actually been advanced by some one at Rome or elsewhere. Its impiety and absurdity are so evident that Saint Paul thinks it sufficient merely to state the objection, and does not take the trouble to give it a formal reply. He says *God forbid*, *Absit*, far from us such wickedness. If God is himself *unjust*, on what principle will he judge the world? And he will justly condemn all who act on such maxims as are here supposed, as well as those who falsely and mischievously attribute them to us. The formal answer to the objection is that sin does not directly and in its own nature tend to God's glory, but only by accident and against the intention of the sinner, although the power and wisdom of God can bring good out of evil.

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9. What then? Are we better than they? By no means. For we have convicted all, Jews and Greeks, that they are under sin.

10. As it is written: For there is no man just:

11. There is none that understands, none that seeks God.

12. All have gone aside, have together become useless, there is not one that does good, there is not one.

13. Their throat is an open sepulchre; with their tongues they have dealt deceitfully, the poison of asps is under their lips:

14. Whose mouth is full of cursing and bitterness.

15. Their feet are swift to shed blood:

16. Ruin and misery are in their ways,

17. And the way of peace they have not known :

18. There is no fear of God before their eyes.

19. But we know that whatever the law speaks, it speaks to those who are in the law, that every mouth may be stopped, and all the world be guilty before God :

20. Because by works of the law no flesh shall be justified before him. For through the law is the knowledge of sin.

9. *Are we better than they?* Are we Jews any better than the Gentiles? The Apostle returns to his argument after his brief digression, and courteously and considerately including himself among the Jewish nation, to soften the bitterness of what he has to say, proceeds to show that there is absolutely no truth in the assumption made by the Jews, that they were better or holier than the Gentile nations. And he does so in the manner most likely to tell with his Jewish readers, namely, by a series of quotations from the sacred writers of the Old Testament, whom they accepted as speaking the words of God. The quotations in verses 10, 11, and 12, are from Ps. xiii. 2, 3, 4, Ps. lii. 2, 3, 4. Verse 13 of our text is taken from Ps. v. 11, cxxxix. 4. Verse 14 from Ps. x. 7. Verse 15 from Proverbs i., 16, and Isaiah lix. 7. Verses 16 and 17, from Isaiah lix. 7, 8. And verse 18 from Ps. xxxv. i. At the end of verse 10 the Greek adds, *not one*. It is probable that verses 13-17 inclusive, of our text, have been inserted by mistake into Ps. xiii. where in some versions it does not occur. It is really a quotation from Saint Paul, who collected it, as we have seen, from various other passages of Scripture : the copyist imagining that it must be a long quotation from Ps. xiii. which had been omitted by accident. (In Ps. lii. which is otherwise the same, word for word, as Ps. xiii. with the exception of v. 6, this passage does not occur.)

15. *Their feet are swift to shed blood.* They go out of their way to seek it, and run eagerly to slaughter.

16. Wherever they go, wasting, ruin, and calamity attend their footsteps, they leave sorrow and destitution in their path.

18. They have no fear of the judgments of God, and are not deterred by fear of God from iniquity and cruelty.

And in case the Jew should urge that these expressions are intended to apply to the Gentiles, the Apostle strenuously denies this, and asserts that the denunciations of the law apply to those who live under the authority of its precepts. Every mouth, of Jew and Gentile, must be closed before the judgment seat of God, and every prisoner plead guilty at that tribunal. The word used by the Vulgate, *subditus*, in Greek, *ὑπόδικος* v. 19. *Guilty before God*, means obnoxious to justice, and is commonly used, Saint Chrysostom says, of persons placed on trial, who, being unequal to their own defence, call in the aid of a patron or pleader. And such is our case. The law is the witness against us, and gives *the knowledge of sin*, but neither absolves nor remedies.

The effects of concupiscence upon human nature are admirably described in the quotations supplied by the Apostle in this passage.

It robs man of justice, through sin. *There is not one just.*

It distorts the reasoning powers. *There is none that understands.*

It turns the heart away from God, to attach it to the creature. *There is none that seeketh God: all have turned aside*, to the love of the creature.

It renders man useless for every good end: *all have together become useless. There is none that doeth good*, or if any do good, they spoil it by evil intention, or by guilt in the mode of carrying it out.

A corrupted heart spreads its poison to the tongue. The tongue, Saint James says, is *a world of iniquity*. It is *an open sepulchre*.

The poisoned tongue becomes an instrument of fraud, lying, flattery. *With their tongues they have dealt deceitfully*.

It murders bodies and souls, by false accusations, and false doctrines. *The poison of asps*.

It curses God and its neighbour. *Full of cursing and bitterness*.

It incites to vengeance. *Their feet are swift*.

It oppresses the poor. *Ruin and misery are in their path*.

It takes all fear of God from the heart, and blocks the way of return to him by penance. *The way of peace they have not known; there is no fear of God before their eyes*.

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21. But now without the law the justice of God has been made manifest, which was testified by the law and the Prophets.

22. The justice of God by faith of Jesus Christ, to all and upon all who believe in him; for there is no distinction.

23. For all have sinned, and want the glory of God.

21. Having thus emphatically shown the fallen condition of the human race, both Jews and Gentiles, and their alienation from God, the Apostle now proceeds to show what is the remedy which God has provided for this widespread corruption. A wise physician, says Theodoret, who first explains the gravity of the disease, to exhibit the necessity for the application of the remedy, and then prescribes the remedy. The remedy for the sin of man is *the justice of God*, the nature of which, and the mode of attaining it, it is the object of this Epistle to explain. The *justice of God*, that comes from God; the justification which absolves us from our sins and imparts to us the grace of God.

In these days, and in this age of ours, in this respect most happy, *the justice of God*, foretold throughout former times by the law and the Prophets, but without the assistance of the law, which is now abrogated, has been made manifest and revealed. And it is poured forth, *through faith in Jesus Christ*, into all by grace, over all by the absolution of Baptism, who believe in Christ; without restriction, without limitation, without preference. *For there is no distinction.* All have sinned, and all therefore need the remedy.

23. *Want the glory of God.* Are destitute of the glory of God. So Saint Chrysostom, and the Syriac and Arabic versions. The Greek is ὑστεροῦνται, which Erasmus renders by *posteriorantur*—fall short of, or come behind. The meaning is that all have sinned, and are very far, fall very far short of, having any ground for boasting or self-confidence in the presence of God, however they may boast before men, or be honoured by them. It is a repetition of the statement in verse 19.

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24. Being justified freely through his grace, through the Redemption which is in Christ Jesus,

25. Whom God has proposed a propitiation through faith in his blood, for the exhibition of his justice, on account of the remission of sins that went before;

26. In the long-suffering of God, for the exhibition of his justice in this time: that he may himself be just, and justifying him who is of the faith of Jesus Christ.

27. Where, then, is thy boasting? It is excluded. Through what law? Of works? No; but through the law of faith.

28. For we judge that man is justified through faith, without works of the law.

24. Men have no ground for self-confidence before God, because they are justified freely by his *grace*, and by

the redemption which Jesus Christ merited for them, and for which he paid the price. Him God has exhibited openly as the propitiatory victim of his anger, to suffer in our place, of which propitiation we share the benefit by faith in the efficacy of his blood; in proof and attestation of his justice, which is shown in and by the remission of all the sins committed ever since the beginning of the world. Those sins of the human race God patiently endured, in order that in the fulness of the times he might make manifest his justice, that by which he is himself just, and that by which he justifies the ungodly. The first, because he would not spare, but in the blood of his only begotten Son; the second, by according remission of sins to the ungodly on condition of belief in Jesus Christ, our propitiator. But neither Jew nor Gentile has in this any ground for boasting. Our justification is not grounded on any claim of obedience to God's law, positive or natural, but on the *law of faith*, the condition of faith in Jesus Christ.

28. *For we judge.* In the Greek, we infer by logical deduction, that man is justified by faith, not by his obedience to God's law, which he has not obeyed.

The Greek word for *propitiation*, in verse 25, might equally be rendered *propitiator*, and so Chrysostom reads it. Theodoret and Theophylact think the reference is to the Throne of Mercy, which the Jews called the Propitiation, (see Heb. ix., 5-6), and the same opinion is attributed to Origen. But the expression *through faith in his blood*, which follows, makes it probable that there is a figurative allusion to the victims of sacrifice which were offered by the Jews for sin, as likewise by the Pagans.

What Saint Paul has hitherto told us of *justice* is 1. That is the work of God: 2. It is given through faith in Jesus Christ: 3. It is given to all who believe, without exception: 4. It is given of God's free mercy: 5. It is

given for the merits of Christ, who has redeemed the captives: 6. This redemption is made in the mode of a propitiatory sacrifice: 7. This sacrifice becomes ours through faith in his blood: 8. The virtue of this blood extends back to all preceding ages, and on account of it God tolerated the sins of men in former times; 9. God, by this mode of justification, showed that he is just in himself, requiring expiation for sins, and not sparing his own Son, and just or *justifying* and merciful, as the author of justification, justifying us freely through faith in Christ.

When the Apostle says we are justified by faith without works, he excludes works that precede faith, and are not of faith. But he does not exclude good works done for faith in Christ, or else he would contradict himself. See II. 6, 13.

Faith is the vestibule by which we enter the spiritual temple. S. Greg. Mag. Hom. l. 19 in Ezech.

Faith is the root from which justice grows; the foundation on which justice is reared.

Faith is the eldest born daughter of the grace of God, God's first gift through Christ.

Man is justified by faith, even though he does not fulfil the law.

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29. Is he the God of the Jews only? and not also of the Gentiles? Yes, of the Gentiles also.

30. For there is only one God, who justifies the circumcision of faith, and the uncircumcision through faith.

31. Do we therefore destroy the law through faith? God forbid. But we establish the law.

As there is one God, who is the God of Jews and Gentiles, so it is fitting there should be for all one and the same mode of obtaining justification, namely faith in Jesus Christ, the Saviour of all men. And the Jew cannot maintain that this overthrows or condemns the law of

Moses, because by that law Christ and his justice were prefigured, promised, and foretold. Justification by faith in Christ establishes the law, and is its true signification, its effect and complement.

All men cannot go to Jerusalem to sacrifice; but all can join in offering, and appropriate to themselves by faith, God's victim of propitiation.

Corollary of Piety.

Every man born into the world, without exception, regarded in himself, and in what he does, must acknowledge himself guilty before God, and in danger of God's judgment. There is no room for pride. All have sinned. All want the glory of God. Whoever I am, I was born a sinner, live a sinner, and without God's mercy, a sinner shall die.

By God's free mercy we are justified through the Redeemer whom he has set forth as our propitiation. Christ is our Victim of Propitiation, and God shows him to us on the Cross. We are to make that Victim ours by faith, and offer it for our sins.

What greater proof of mercy, says Saint Anselm, than that to the sinner condemned to eternal torment, and without a ransom to offer, God says: Take my only begotten Son, and offer him for thee. And the Son: Take me, and render me up in thy place.

Holy Church, always guided by God and Spirit, sets the Crucified by the sides of the roads, in the piazzas, in the temples, that we may everywhere and always offer this Victim to God, for ourselves and others.

CHAPTER IV.

1. What then shall we say that Abraham, our father after the flesh, has found?

2. For if Abraham was justified by works, he has glory, but not before God.

3. For what saith the Scripture? Abraham believed God: and it was reputed to him to justice.

4. Now to him who works, the reward is not imputed according to grace, but according to debt.

5. But to him who works not, but believes in him who justifies the ungodly, his faith is reputed to justice, according to the purpose of the grace of God.

Chapter. iv. In this Chapter the Apostle illustrates his doctrine of Justification by Faith, as stated in Ch. iii. 28, by the example of the Patriarch Abraham.

If any man ever had ground of self-confidence before God, it was the Patriarch of the Hebrew races, the Father of the faithful, the friend of God. Truly he was glorious before men; but even Abraham was justified by faith in him who justifies the ungodly. (Gen. xv. 6.) He led him forth abroad and said to him, Look up to heaven and count the stars, if thou canst. And he said to him, So shall thy seed be. Abraham believed God, and it was reputed to him to justice. This grace of justification was not for what he had done, but for what he believed; not a reward of his works, but a free gift, in answer to his faith. Abraham himself had been, according to the Hebrew tradition, an idolater and a sinner.

The reading of the Vulgate, as given above, *Abraham, our father after the flesh*, is adopted by Saint Chrysostom and Theophylact, and according to Erasmus by Origen. The meaning in the Greek is, what has Abraham our father gained by circumcision in the flesh, which is followed by the Syriac Version, by Ambrose, Saint Anselm, St. Thomas, and many other ancient and modern writers. The difference is, however, not of great importance as to the sense.

The Jews maintained that Abraham was justified by circumcision, and by his good works. The Apostle here maintains and proves the contrary.

If the justification of Abraham proceeded from external glory in the sight of men, it was after all a slight and worthless thing, human and political. In the sight of God, who looks at the heart and affections, Abraham was acceptable and beloved ; and therefore his justification was of faith, not of works. This must be understood of works that precede faith, for without faith it is impossible to please God.

By this faith Abraham was either justified for the first time, and from a sinner made just ; or being already just, received an increase and augmentation of justice. It appears from Genesis xii. that he was already just and pleasing to God, and it is to be concluded that on this occasion he received a second justice, or augmentation of justice. But the Apostle's argument remains the same, for if even Abraham did not receive this augmentation of justice but by faith, much less can the sinner and the ungodly obtain justice in the first instance, by exterior works without faith.

Finally, Abraham believed God, a third time, when he commanded him to immolate Isaac his son, (Genesis xxii.) By faith, therefore, was his justice begun, advanced and augmented, and brought to perfection. With regard to

this last occurrence, Saint James the Apostle says that Abraham was justified by *works*,when he offered Isaac on altar (Jac. ii. 21). There is plainly no contradiction between them. Saint Paul is speaking of faith which clothes itself in good works ; Saint James of good works which spring from faith. Saint Paul is opposing those who based their claim to justice on their own good works ; Saint James, those who having received faith, rested there, and denied the necessity of obedience to God's laws, and the laws of the Church ; perhaps, as Saint Augustine thinks (De. Fid et Op. 4), wilfully misunderstanding the doctrine of Saint Paul.

We have, then, justice first, second, third, begun, augmented, and complete, and of all three, faith, which is the mother and nurse of all the supernatural virtues, is the root. Thus the Apostles prayed, *Lord increase our faith.*

4. *To him that worketh.* To the work, the reward is due, and is a debt. Justice is God's free gift, given on the condition of faith.

5. The words *according to the purpose of the grace of God* are not in Greek text, nor in the the Syriac and some other versions. Ambrose, however, has them ; and some other ancient writers. They indicate that *faith is reputed to justice*, or justice given to faith, not as if it was in the nature of faith of itself to be the parent of justice, but that it is the purpose, resolution, and decree of Almighty God to grant the gift of justice freely to all who believe in Jesus Christ. God's *purpose*, but not a debt.

This then is the application of the Apostle's argument : Abraham, the father of the Hebrews after the flesh, the father of all the faithful after the spirit was justified gratuitously and by faith, by faith became the friend of God, the parent and pattern of the faithful. Thus we also are justified gratuitously by faith and the grace of Christ. For we are justified by Christ's merits, not our own ; and

the faith which applies to us the merits of Christ is itself the pure gift of God, and the fruit of those merits.

I have been freely created, freely redeemed, freely justified. I belong therefore entirely to God, whatever I am. By his power, not my own, I was brought from the depth of nothing into being; by his goodness, not my own, I have been brought from the depths of sin to faith. To God, my Creator, Redeemer, Justifier, I owe myself wholly and entirely. God of my heart by this threefold title, my heart is only one, but such as it is, possess it wholly.

By God's grace I am all that I am. In myself there is nothing but sin and falsehood. What have I to boast of? Away with presumption, and false confidence in merits of my own. I am wholly from God, and will be wholly to God, through Christ. *Lord increase my faith*, because it will show me continually more and more my own nothingness, and the greatness of thy mercy to me. In myself I shall be continually confounded, humiliated, annihilated, in thee only shall I trust and glory.

Faith is the mother of humility. The broader the light, the narrower is the shadow of the object it illuminates; and the stronger the faith that illuminates the understanding, the less the pride and vanity that are the shadows of the heart.

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6. As also David tells of the blessedness of the man to whom God imputes justice without works.

7. Blessed are they whose iniquities are remitted, and whose sins are covered.

8. Blessed is the man to whom the Lord has not imputed sin.

6. The quotations are from Ps. xxxi, 1, 2. Ambrose observes that in proclaiming the blessedness of the man to whom God *imputes justice*, or grants remission of sin, David

is prophetically anticipating the time when Christ should be born. As our Lord himself says, (Matt. xiii, 17), Prophets and kings (just men) have desired to see what you see.

The Greek word *imputes* is λογίζεται, which the Vulgate renders above *reputat*, in this verse *accepto fert*, and in verse 8 *imputavit*.

7. In these words of David there is no mention of works. Nothing is *covered* from God's sight, if it exists. If therefore sin is *covered*, it is absolutely annihilated and done away. As in Ps. L. 9. *I shall be whiter than snow.*

8. *To whom the Lord hath not imputed sin.* If it existed he would impute it. For God looks at all things as they really are. Therefore it is abolished and annihilated.

There is in sin first the transgression of the law of God, in Greek *ἀνομία*, or iniquity. Secondly, the offence to God. Thirdly, the penalty incurred.

There is in justification, first, the remission of sins, as in Baptism, secondly, the infusion of sanctifying grace; thirdly justice, or a just and holy life.

Blessed is he to whom God has forgiven all sin and its penalties. Blessed he who, thus forgiven, is clothed with the robe of charity. Blessed above all, who thus pardoned, and thus robed, lives justly and holily. To such God will impute no sin, for they will do no evil.

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9. Then does this blessedness remain in the circumcision only, or in the uncircumcision also? For we say that faith was reputed to Abraham to justice.

13. How then was it reputed? In circumcision or in uncircumcision? Not in circumcision but in uncircumcision.

11. And he received the sign of circumcision, a seal of the justice of faith, which is in circumcision; that he may be the father of all who believe through the uncircumcision, that to them also their faith may be reputed to justice:

12. And the father of circumcision, not to those only who are of the circumcision, but to those also who follow the steps of the faith which is in the uncircumcision of our father Abraham.

The justification, or remission of sins, which God granted to Abraham, could not have been given him on account of his circumcision, for the occasion above referred to, when he believed, and God reputed this faith to him to justice, took place thirteen years before he was circumcised, and he was at that time still called by his old name Abram; (Gen. xvi. 6 xvii. 1). The circumcision was, on his part as receiving it, a *sign* of the faith he had professed; on God's part, it was a *seal* or pledge of the justice which God's grace accorded to him in answer to that faith. He thus became *the father of all who believe*; both of those who believe, as Abraham believed, in uncircumcision, like the Gentiles at Rome and elsewhere, who in Saint Paul's days, and since, have believed in Christ; and *the father of circumcision*, that is of the Jewish race, not so much in the carnal sense, as more especially of those among them who follow the example of his faith, and believe in Christ.

The words *the faith which is in the uncircumcision of our father Abraham*, are a literal rendering of the Vulgate, but the meaning probably is, the faith which Abraham had while yet uncircumcised, and this is more apparent in the Greek.

Faith, not circumcision, makes genuine children of Abraham; and the circumcision without the faith, is an empty purse, says Theophylact. It is not even a sign, Saint Chrysostom observes, for it is a sign of nothing.

A seal is impressed upon a document. The document was Abraham's faith in Christ. The document must exist, or it cannot be sealed.

The Church speaks of the patriarch Abraham, in the office for Quinquagesima Sunday, as *Pater fidei nostræ Abraham summus*, the great father of *our faith*. And the priest standing at the altar, and speaking in the name of the faithful, calls him *our* patriarch Abraham.

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13. For the promise to Abraham, or to his seed, that he should be heir of the world, was not through the law ; but through the justice of faith.

14. For if those who are of the law are the heirs, faith is emptied, the promise done away with.

15. For the law works wrath. For where there is no law, neither is there transgression.

16. Therefore it is of faith, that according to grace the promise may be assured to all the seed, not to that which is of the law only, but to that also which is of the faith of Abraham, who is the father of all of us.

13. If justification was not granted to Abraham through circumcision, much less is it through the law of Moses. The promise to Abraham was that in him all nations should be blessed, Gen. xxii. 18. If this promise applied only to Jews living under the law, *faith is emptied*, the faith of Abraham is without result (or, God has not kept his word), for the Jews are one nation only, not all nations. And the promise is done away with, and is no promise at all, for Abraham lived long before the law; and the Jews, though they had the law, did not observe it. The observance of the law is impossible, without the grace of Christ. The law is no blessing, and no inheritance ; it is rather a judgment and a curse. So far from conferring blessing, justice, and the possession of the inheritance promised to Abraham, the heritage of the world, the law rather *works wrath*, becomes an instrument of God's anger against sin. Not in its own nature, but

by accident, and on account of human infirmity. It only aggravates the sinner's guilt. The promise was *of faith* ; *gratuitous*, and of God's free mercy to man ; and assured or *firm*, and extending to all the children of Abraham, legal and spiritual, for he is the father of us all.

God's promise is *gratuitous* and *assured*. If it depended on the fulfilment of the law, it would not be *gratuitous*, for it would be in the nature of a debt claiming payment of right. And it would not be *assured*, but the contrary, for the law does not justify, but rather condemns. Therefore it is of faith ; because what is given in answer to faith is given gratuitously ; and Gentiles as well as Jews are equally capable of faith. Abraham becomes then the *father of many nations*, who believe in Christ, and God's promise is fulfilled.

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17. (As it is written, that I have made thee father of many nations) before God, in whom he believed, who quickeneth the dead, and calls those things that are not, as those that are.

18. Who against hope believed in hope, that he would be the father of many nations, according to what was said to him ; so shall thy seed be.

19. And was not shaken in faith, nor considered his own body, which was as good as dead, since he was nearly a hundred years old, or the dead womb of Sara.

20. He hesitated not in any distrust of God's promise, but was strong in faith, giving glory to God.

21. Fully knowing that whatever he has promised, he is able also to do.

22. Therefore also it was reputed to him to justice.

17. *Before God.* The quotation is a parenthesis, and *before God* belongs to the preceding words, *who is the father of us all*, before God, even if not in the estimation of men.

But Saint Chrysostom and Theodoret understand it to mean like God, or after his example. As God is the Father of all men by creation, so is Abraham by the example of his faith. *In whom he believed.* The father of the faithful, because he first believed. *Who quickeneth the dead.* There does not appear to be any direct allusion here to the immolation of Isaac, though there may possibly have been some indirect reference to it in the writer's mind. It refers to God's promise that Abraham and Sara should have a son in their old age. It is in God's power to raise the dead, and call the non-existent into being. *Against hope,* against any hope in nature, of that which could only be by miracle. He was ninety-nine years of age, and Sara was ninety (Gen. xvii. 1, 17.) These difficulties did not stagger his faith. He had the fullest knowledge and conviction that what God has said, it is in his power to do. And for this wonderful and heroic faith he was justified: *it was reputed to him to justice.*

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23. But it was not written for his sake only, that it was reputed to him to justice.

24. But on account of us also, to whom it shall be reputed, if we believe in him who raised up Jesus Christ our Lord from the dead;

25. Who was delivered up for our sins, and rose again for our justification.

And we also shall partake the justification of Abraham, if we partake his faith. The Holy Spirit, by the pen of Moses, has transmitted to future times this record of the heroic faith of Abraham, not only in his praise and honour, but for our instruction. If Abraham was justified because he believed in that which was in a certain figurative sense the resurrection from the dead: so shall we be, if we believe in him who raised up Christ from the dead. For among the multitude of the nations who sprang from

Abraham was included Christ our Lord, who thus in a sense rose from the dead womb of Sara, as afterwards from the grave.

25. *Who was delivered up.* By his Father, to death for our redemption.

Our sins are the death of the soul, and are here placed in contrast with the resurrection of Christ, who has taken them away.

Christ died for our sins, and *rose again for our justification.* There is, however, this distinction between the two: Christ by his death merited the remission of our sins; but did not by his resurrection merit our justification, which was not to be accomplished by his passage from the grave to life. His resurrection is therefore a *type* of our justification, not its *cause*, as his death is. Unless we regard the passion and resurrection of Christ as one action, by which at once and simultaneously he merited the remission of our sins, and our justification. See Cornelius à Lapide and Tyrin.

This verse implies that in the opinion of the Apostle our faith is greater than the faith of Abraham, in two respects. 1. Abraham and Sara were only figuratively dead; Christ really died and was buried, and rose from real death. 2. We further believe that it was on account of our sins that he died, and for our justification that he rose again.

Corollary of Piety.

What is faith? It is the belief in God. God is a Spirit, and is to be worshipped in spirit and in truth. But he is the Creator of our whole nature, soul and body; he requires, therefore, both interior and exterior worship. But in this order, that the exterior worship should always begin with the interior, and be directed by it. The interior worship is like the soul, the exterior like the body.

This interior worship, faith begins and perfects. All our worship, therefore, comes from our faith, and is the expression of it.

2. The faith of Abraham was not timid and fearful, but brave, sublime, and generous, full of lofty thoughts of God's majesty, omnipotence, and eternal fidelity and truth. He believed that God can raise the dead, bring that which is not, out of nothing into being. Our faith should teach us to despise what is visible and sensible, pant after the eternal and invisible, and persevere in God's worship, whatever may happen.

3. The object of Abraham's faith was the resurrection of the dead. Christ dying and rising again is the object of ours. We regard him on the cross dying for our sins ; we should contemplate him also in the new life of the resurrection and of glory on which he has entered, and which he now lives, and shall live for ever, never more to be subject to death.

CHAPTER V.

THEREFORE, being justified by faith, let us have peace with God through our Lord Jesus Christ :

2. Through whom also we have access by faith into the grace in which we stand, and glory in hope of the glory of the Sons of God :

3. And not only this, but we glory in tribulations also : knowing that tribulation worketh patience ;

4. And patience trial ; and trial hope ;

5. And hope does not disappoint : because the charity of God is diffused in our hearts by the Holy Spirit, who is given us.

CHAPTER V. Having stated the doctrine of justification by faith, the Apostle proceeds in this chapter to describe its four effects : 1. Peace with God. 2. Adoption as the Sons of God. 3. Joy in trouble. 4. Glory in God as our Father, and Christ our Reconciler, who has taken away the effects of Adam's sin.

1. *Being justified by faith.* Set free from the guilt of sin, by confession of the Christian Faith and Baptism, we are at peace with God and delivered from the terror of an evil conscience. The Greek reads *we have peace ;* but Saint Chrysostom, Theodoret, the Vulgate, and the Syriac version, all read *let us have peace,* or, *we may be at peace.* Christ died for me ; his death and his merits have been applied to me in Baptism ; they are applied daily by penance and the other Sacraments, and made my own by continual acts of faith ; the result is peace, serenity of mind, and confidence in Christ, and in God through Christ. This is the first effect of justification.

2. *Through whom we have access.* The Greek : *we have obtained access* to justice, the resulting condition of justification, in which condition of grace God has placed us, and we continue. And in this state we glory in the hope of the glory of the Sons of God. The Greek text, and the Syriac version, have not the word *Sons*, and read *the glory of God.* This is the second effect of justification—rejoicing in hope of the glory prepared hereafter for the Sons of God.

3. *We glory in tribulations also* ; as something not evil but good, and as leading directly to the glory we hope for, as he explains in this and the next verses. For we know that trouble teaches patience ; and this is God's design in afflicting us. The words were no doubt written under an outbreak of persecution, or in expectation of it. This is the third effect of justification.

4. *Patience trial.* Gold and silver are tried in the fire; and acceptable men in the furnace of humiliation, Ecclus. II. 5. Patience under suffering proves, to use a popular phrase, what we are made of. *And trial hope.* But for hope of deliverance trial could not be endured ; and its effect is therefore to fix the mind more firmly on this hope, which thus becomes a permanent element in our nature and constitution.

5. *And hope does not disappoint,* or literally *maketh not ashamed,* does not confound. Saint Augustine expresses his admiration of this gradation by which the Apostle explains in what way trouble leads to glory. It is rendered as follows in the Syriac version : Not only so, but even in opression we glory, because we know that oppression makes patience perfect within us, and patience experience, and experience hope, and hope does not make ashamed.

Hope maketh not ashamed, because it amounts to moral certitude. God will not fail those who trust in him. How do we know this ? From the love of God ; and this love

has been exhibited to us in two ways. 1. He has given us his Holy Spirit. 2. He gave up his only begotten Son to death for us, while we were yet sinners. This last consideration will be referred to in the next six verses.

The charity of God is diffused in our hearts by the Holy Spirit. This may be referred to the gift of the Holy Ghost to the Apostles and early Christians after our Lord's Ascension ; but more probably to the communication of the Spirit to the Christian in Baptism and other Sacraments ; by which the Holy Spirit makes the Christian's soul his temple, and adorns it with every grace.

There is a double gift imparted to us in justification : the Holy Spirit, who is charity uncreated : and charity created. But the uncreated charity of God acts through the created charity, which he infuses into our hearts. This double gift is the first foundation of our hope. We believe firmly the coming glory of the Sons of God, because we have received the Holy Spirit, the pledge of our eternal inheritance.

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6. For why did Christ, while we were yet weak, according to the time, die for the ungodly ?

7. For scarcely for a just man does anyone die ; for perhaps for a good man would anyone dare to die ?

8. But God commends his charity in us, because when we were yet sinners, according to the time,

9. Christ died for us : much more, therefore, now being justified in his blood, we shall be saved from wrath by him.

10. For if when we were enemies, we were reconciled to God through the death of his Son ; much more being reconciled we shall be saved in his life.

6. For what reason did Christ, while we were yet ungodly, yet weak with the infirmity of sin, when the appointed time came and the weeks of Daniel were ful-

filled, die for us, if not (for one reason) to show God's charity towards us, and give us an immoveable ground of hope. It is extremely rare for any man voluntarily to die for another however just and holy. Rare, not absolutely unheard of; there are undoubtedly instances in which, for the sake of a just man, and a benefactor of his own—*a good man*—another has been known to lay down his life. But God's charity towards us has been shown in this, that when we were not just and holy, but ungodly and sinners, not his friends but his enemies, Christ died for us, when the time appointed came. Can we possibly have a stronger ground for hope? Having died for us when we were sinners, will he not, now that we are justified, save us from wrath ?

10. *We shall be saved in his life.* The *life* of Christ includes his *omnipotence.* To him *all power is given.* If, in his mortal life, still subject to death, and when mankind were lost in sin, Christ redeemed them by dying for them, what will he not do for those whom he has justified and forgiven, and to whom he has imparted the graces of his Spirit, now that he lives again, glorious and immortal, wielding all power in heaven and earth ? Is it conceivable that he will not, or that he cannot, bring to glory those whom he has so redeemed ?

11. And not only so, but we also glory in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

12. Therefore, as by one man, sin entered this world, and by sin, death ; and so death passed upon all men, in whom all sinned.

13. For until the law sin was in the world ; but sin is not imputed when law is not.

14. But death reigned from Adam until Moses, even upon those who sinned not in the likeness of Adam's transgression, who is the type of him that was to come.

15. But not as the fault, so also the gift: for if by the fault of one many died: much more the grace of God and the gift in grace of one man, Jesus Christ, has abounded upon many.

16. And not as by one sin, so also the gift: for the judgment, indeed, was of one into condemnation; but grace of many faults to justification.

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11. We glory, not alone in the hope of the glory of the Sons of God: not only in the tribulations, which directly lead and tend to that glory: but we glory also in God himself, as our God, and in Jesus Christ, as our Reconciler. That we have God for our Friend and Father; and that we have Christ as our means of reconciliation. This is the fourth effect of justification.

12. This leads the Apostle to explain the necessity of *reconciliation* of man with God; arising from the fall of man and the existence of original sin. The fall of man, and the restoration of man through Christ, are alike in this, that each was the work of one man. By one man sin entered, original sin and all that followed, and by sin, temporal death. *In whom all sinned*, that is in Adam, in whom, as the founder of the human race, sin passed upon the whole race. In the Vulgate there is some ambiguity, for in the words *in quo omnes peccaverunt*, the antecedent to *quo* might be *peccatum*; in the Greek there is not this ambiguity, the Greek word for *sin* being feminine. The completion of the comparison between the fall and the restoration is thrown forward to verse 18 by two intervening parentheses, verses 13, 14, 15, 16, and 17, which otherwise interfere with the grammatical construction of the sentence.

13. *Until the law sin was in the world.* This parenthetical introduction of *the law*, which has nothing directly to do with the main subject in hand, the restoration of our

fallen race by Christ, is intended apparently to obviate an objection that might be made to his last statement. How could all men have sinned, when God gave them no commandments and no law ? He replies that sin was in the world, but its existence was disregarded and overlooked, was not *reputed* by men, who followed only their own inclinations, imaginations, and desires, and were not aware, or, at least, not fully aware, how displeasing their sins were to God. There is, however, some difference of opinion as to the meaning of these words. The Greek text reads *is not imputed* : generally, there is no imputation of sin on God's part, where there is no law. Gagne understands, was not imputed by God to the extent of its full penalty. Dion. Carthus. was not imputed so gravely because the law was not written.

14. *Death reigned from Adam to Moses*, and even infants were subject to it, who had not sinned like the transgression of Adam, and were free from actual mortal sin. This proves that they inherited sin ; original, not actual sin, being the cause of death in their case. Death, the penalty, effect, and companion of sin, held all men under its sway ; and this proves the universality of sin, for death seized even those who *did not sin*, as Adam did, and must therefore have inherited sin from Adam.

The *type of him that was to come*. Adam by his sin was the author of sin and death ; Christ, by his death, was the author of justice and life to the human race.

15. *Not as was the fault, so also the gift*. The grace of Christ has conferred upon us benefits beyond all comparison greater than the evils which the sin of Adam brought upon us. That sin brought upon us temporal death ; the grace of Christ has given us, not only life restored, but many gifts of the Holy Spirit, and ultimately glory and immortality. *Many died* : *many*, all men *died*, became subject to death. And while the sin of Adam was the

means of bringing original sin upon his race, and the judgment of death was passed upon us all in him who first received it ; the grace of Christ does away with all sin, original and actual : the Lamb of God, who taketh away *the sins of the world.*

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17. For if by the fault of one, death reigned through one : much more they who receive the abundance of the grace, and of the gift, and of justice, shall reign in life by one Jesus Christ.

18. Therefore, as by the fault of one to all men to condemnation : so also by the justice of one to all men to justification of life.

19. For as through the disobedience of one man many were made sinners : so also by the obedience of one many shall be made just.

17. If the fault of one man, a man like ourselves, was sufficient to bring death upon all his race ; much more the merits of Jesus Christ, which are infinitely greater than the malice of all the sins committed since the beginning of the world, will be sufficient to confer eternal life, upon those to whom he has given already the abundance of his graces, the *donation*—the great gift of the Holy Ghost—and justification, or full and complete remission of all their sins. *Shall reign in life* : The two things men most desire are *life* and *reign* ; immortality and the height of honour. This is Christ's crowning gift to the justified. They shall reign for ever and ever.

18. *Therefore, as by the fault of one, &c.* This verse finishes the sentence begun in verse 12, and takes up the statement there interrupted. This verse contains a two-fold proposition, one part inferred from the other ; but in neither is there any nominative case, or any verb. The Syriac version understands it as follows : As therefore on

account of the fault of one man condemnation existed upon all men : so on account of the justice of one there shall be justification to life for all men. Or perhaps more simply, by the fault of one, *that fault* passed upon all men, to their condemnation : by the justice of one, *that justice* passed upon all men, to justification of life. This is the reconciliation, the necessity for which he has been demonstrating ; and the importance of this doctrine leads to the repetition of it, in different words, in the next verse.

19. *Through the disobedience of one man.* Adam's sin was, therefore, disobedience. It is true we are told, Ecclus. x. 15., *the beginning of all sin is pride* ; but the text adds immediately : *the beginning of pride is man's apostasy from God.* The sin of Adam, therefore, was disobedience, not in the exterior act, as Saint Thomas observes, but in the interior movement of pride, by which he determined to act in opposition to the command of God. Disobedience, therefore, is the universal sin, and is found in all sin. In Christ there was perfect obedience; by which he made himself subject to the command of his Father, as of a Superior ; and *became obedient even to death.* It is not inconsistent with this that he is said to have died for charity; for, as Saint Thomas observes again, it was love of his Father, and of us, which was the motive of his obedience. *Obedience* is used in the singular in this verse, because the obedience of Christ was perpetual and throughout his life.

Many shall be made righteous. That is *all. Shall be,* to the end of the world : the future put for the present which endures.

In this passage the doctrine of original sin, as contracted by all the human race, and even infants, is established by the Apostle in a manner which precludes all subterfuges of heretics. *By one man,* Adam, the head of the human race, *sin,* in the singular, and therefore denoting

original sin, as St. Thomas observes: *entered the world*, extended to all its inhabitants. And lest sin should be taken by substitution to mean death, its penalty, he adds: *and by sin death*. And lest we should think that sin passed upon all men only by limitation, not by natural propagation, the Apostle asserts more than once that sin entered the world by Adam, as justice entered it by Christ. But justice is certainly communicated to us, not by imitation only, but properly, in itself, and by regeneration in Christ; sin therefore *entered by Adam* in a similar way.

The words *in quo omnes peccaverunt, in whom all sinned*, v. 12, are taken by modern writers, as by Erasmus and Grotius, and some ancient writers, and among them Saint Chrysostom, to mean, *in so far as* or *inasmuch as*, all have sinned. This interpretation is less simple and literal than ours; but it does not in any case affect Saint Paul's doctrine. For how could all men, even infants, have sinned, otherwise than in Adam their father? It would be untrue that *all men sinned*, in any other sense.

The statement that all men, even infants, sinned in Adam, their father, is the tradition of the Catholic Church: and is expressly stated by the Councils held at Orange, A.D. 529, at Milevis, or Milah (in Algeria), previous to 418, and finally at Trent, Sess. v. 4. Of course Christ our Lord is excepted, and for his sake the Blessed Virgin, Mother of God, who is called by Saint Bernardine the eldest daughter of her Son's Redemption.

It is to be observed that the Apostle makes no mention of Eve. Adam only is compared and contrasted with Christ. Although Eve was the first to sin, Adam was the primary cause of original sin, as of general. It appears nearly certain from this, that had Adam not sinned, Eve would not have transmitted her sin to us. She was not the type of Christ, as the writer, under the name of Saint Ambrose erroneously says: but Adam was.

The reason Saint Paul dwells with so much insistance on this analogy and contrast between Adam and Christ, is probably that, in arguing with the Jews, it enables him to proceed from a truth which they received and acknowledged, to another which he wished them to infer. The Jews admitted that all men sinned in Adam ; they must, therefore, admit, at least negatively, the possibility that all men are justified by the merits of Christ.

But the justification in Christ includes, or is followed by, much more than we lost by Adam's sin. For Christ gives higher graces than existed in the state of innocence : patience, penance, martyrdom, virginity, the Apostolate, the religious virtues, &c. He gives also the grace of perseverance, under much greater difficulties, arising from our own infirmity, and the strength and malice of our foes. And he gives grace continually growing in intensity, as cannot be doubted in the cases of the Blessed Virgin, the Holy Apostles, and other illustrious Saints. More extended, including the Blessed Virgin, who is an ocean of graces, and has greater grace than all others ; and the angels, whom many suppose to have been justified by the merits of Christ. And more sufficient : For the grace of Christ is sufficient to save, not only the race of Adam, but an infinite number of men, or of worlds, did they exist.

In Adam there was no rebellion of concupiscence, which remains in the regenerate. But this itself, through Christ, becomes in us material for struggle, victory, and triumph.

We have lost access to the Tree of Life : Christ gives us the Bread of Life eternal.

We die in time for Adam's sin : by Christ we shall rise to life immortal and glorious, of soul and body.

Christ gave us not a remedy only : but health, and beauty, and honour, and glory and dignity far transcending our own nature. Much more than the forfeit due to us,

as the boundless ocean is greater than a drop of water. Saint Chrysostom, Hom. 10.

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20. And the law entered after, that guilt might be abundant : but where guilt was abundant, grace superabounded :

21. That as sin reigned to death, so grace also may reign through justice to eternal life, through Jesus Christ our Lord.

20. The law entered after. *Subintravit.* The Greek word παρεισῆλθεν, signifies, in its ordinary meaning, to creep in, or enter secretly or wrongly. *That guilt might be abundant.* The effect, not the cause. The result of the introduction of the law, at a much later period in man's history, was the multiplication of guilt, or that it became more conspicuous than ever. Grace *superabounded*, in the Greek, exceeded its limits and overflowed beyond degree and measure.

As sin dominated mortal life, dragging mankind to destruction, temporal and eternal : so the grace of Christ, overthrowing the realm of sin, reigns through justice, which leads man to life eternal, through Jesus Christ, the author of this justice and this life.

Corollary of Piety.

Hope is the first necessity of human life. For no human being was ever contented with the present, or ever will or can be, till we receive the full consummation of the desire of our souls in the enjoyment of the infinite love and beauty of our Creator.

This hope, as glorious as it is necessary to us, Christ has thrown like the blaze of the sunshine round our path, brilliant, clear, and certain. Hope so glorious that though only anticipation, it is a far greater enjoyment

and happiness than any this life can afford. Could we realise it, we should cease altogether to care for any created thing, or any finite object of desire. Hope that maketh not ashamed, and cannot disappoint. For God so loved me that he gave his only begotten Son up to death for me, while yet a sinner ; and has given me his Holy Spirit in Baptism, the pledge of eternal salvation. These indications of his love are unmistakable.

The death of Christ is a foundation of this hope, but so is his life. He prayed for me with tears and blood-shedding on the cross. Now in heaven, glorious, omnipotent, and immortal, he shows the marks of his wounds to God the Father, for me.

The Christian fears for his sins ; much more let him hope for the merits of Christ dying, and Christ living. The Christian fears the judgment : let him remember that Christ will be his Judge.

CHAPTER VI.

1. WHAT then shall we say ? shall we continue in sin, that grace may abound ?

2. God forbid. We that are dead to sin, how shall we still live in it ?

3. Know ye not that we, as many as are baptized in Christ Jesus, have been baptized in his death ?

4. For we have been buried with him through baptism into death ; that as Christ rose from the dead through the glory of the Father, so we also may walk in newness of life.

CHAPTER VI. In this chapter the Apostle replies further and more fully to the calumny already noticed in Chapter iv. 8, and shows that the Christian, being dead to sin, should live to the service of God.

1. *Shall we continue in sin, that grace may abound* ? This question is suggested by the statement in verse 20 of the last chapter : *where guilt abounded, grace superabounded.* God's mercy infinitely exceeds and overflows the whole aggregate of the sins of men : the meaning of which statement the objector maliciously distorts.

2. *God forbid.* The Apostle's usual answer to an enquiry obviously shocking and absurd.

We that are dead to sin. To *live* to the law, to sin, to justice, to God, in Saint Paul's language, means to obey or serve them. To die to these, is to be freed from their service. Being set free from sin, how can we serve it more ?

This is the first reason the Christian is not to sin. He is dead to sin, and has no more communication with it than the dead have with the living, or the living with the dead.

3. *Baptized in Christ Jesus.* The Greek has, baptized *into* Christ Jesus, baptized *into* his death. Into the resemblance and representation of his death. Baptism is a type of the death of Christ.

4. *We have been buried with him.* Baptism is also a type of the burial of Christ. In the Apostolic age, Baptism was administered by three immersions of the body in the water. These were held to represent the death and burial of Christ, and the rising again from the water represented his resurrection from the dead. Origen is of opinion that this was regularly explained to the catechumens before they received the Sacrament, for which reason the Apostle, in adducing this illustration, prefaces it with the words, *An ignoratis* ? know ye not ? And it might usefully be present to the minds of Christians in all ages. But it must further be observed, as Saint Thomas says, that the Christian Sacraments effect what they signify. Baptism produces in us the effects of the death, burial, and resurrection of Christ, and applies these mysteries to us in such a way that we become partakers of them. By the application of the death and burial of Christ all our sins are remitted, and we die to sin—are set free from its service. By the application of the resurrection of Christ grace is given us, and we live a newand spiritual life.

The Apostle says, *We are buried with him to death*, that is: that we may die. Christ was buried after death, the Christian is buried to die. Baptism is to us, Saint Chrysostom says, what the cross was to Christ. Christ was raised on the cross to die after the flesh : we are baptised to die to sin. *To death*, or *into death*, implies that

it is to be a continuous death, to go on increasing all our lives. *In the day thou eatest, thou shalt die*, Gen. ii. 17, that is, begin to die, receive the beginning of the process which will inevitably be completed at some future day.

As Christ rose from the dead by the glory of the Father. By the glorious power of God. The Greek has, *was raised.*

So we also may walk in newness of life. Rising from baptism, lead henceforward a new life, worthy of the sons of God, persevering in justice and always advancing in good works. As our death to sin, so also, our new and supernatural life, should always grow, increase, and advance.

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5. For if we have been planted together with him in the likeness of his death, we shall be also in the likeness of his resurrection.

6. Knowing this, that our old man is crucified with him, that the body of sin may be destroyed, and we may serve sin no more.

7. For he that is dead is justified from sin.

5. *If we have been planted together with him.* Rooted out from the evil ground, which is Adam, and planted in the good ground, which is Christ.

But the Greek has *σύμφυτοι*, which the Syriac renders *grafted.* The graft draws its nourishment from the tree in which it is inserted, dies with it, in the sense in which trees die in the winter, and flourishes with it in the spring, in the splendour of a new and glorious life. We are grafted into Christ in the likeness of his death; and revive in the new life of grace, a copy and imitation of his glorious life of resurrection.

6. *Our old man is crucified*, our corrupt nature *was* crucified with Christ when he died on the cross, and is crucified individually to each of us in our baptism.

That the body of sin may be destroyed. The whole system or aggregation of sin, made up of its different parts and members, pride, covetousness, and the rest. This is the object and intention of our baptism.

That we may serve sin no more. Sin is a tyrant, and sinners are his slaves. We serve sin by compliance with our corrupt inclinations.

7. *For he that is dead is justified from sin.* The Syriac: *the dead is set free from sin.* A slave dead is a slave emancipated. Dying with Christ in baptism, we are set free from the tyranny of sin.

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8. But if we are dead with Christ, we believe that we shall live together with Christ.

9. Knowing that Christ rising from the dead, dies not now, death shall have no further power over him.

10. For as he died, he died once for sin; as he lives, he lives to God.

11. So think also of yourselves, that you are dead indeed to sin, but living to God in Christ Jesus our Lord.

12. Let not sin, therefore, reign in your mortal body to obey its concupiscences.

13. Neither deliver up your members as instruments of iniquity to sin: but deliver up yourselves to God, as living from the dead, and your members as instruments of justice to God.

8. *We believe that we shall live with Christ.* From the resurrection of the soul to justice, he passes to the resurrection of the body at the last day, as an encouragement of hope. Dying with Christ we *know*, we trust with the certitude of faith, that we shall rise gloriously with him. For Christ is already raised, and lives free for ever from the power of death, or apprehension of it. We contemplate him dying, we contemplate him living; dying for sin; living henceforward wholly to God's honour, wholly to

God. So you in baptism died to sin, but also rose again, and now live to God; by the merits of Christ, the source of grace; in the likeness of Christ, who lives to God. Serve no longer the old tyrant, or comply with his behests. Never again take service in his warfare, or make your bodies instruments of iniquity, the tyrant whose commands are sin; but fight for your true leader, your God, your king, who has restored you to life, and surrender your bodies as *arms of justice* to execute the commands of God.

12. *In your mortal body.* The Apostle reminds us of our mortality. The fight will not for ever. The world and its desires pass away. But the reward of victory will be eternal.

13. Our bodies may be made effectual weapons in either cause.

The sword is the soldier's arm in defence of the citizens: the robber's against them. St. Chrysost. Theoph.

Fighting on God's side, we have him on ours, our leader and supporter. *As living from the dead,* with nothing now to fear, as if you had risen again from the grave like Christ.

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14. Sin shall not rule over you; for you are not under the law, but under grace.

15. What then? Shall we sin, because we are not under the law, but under grace? God forbid.

16. Know you not that to whom you yield yourselves servants to obey, you are his servants, whom you obey; whether of sin to death, or of obedience to justice?

17. But thanks to God, that you have been the servants of sin; but have obeyed from the heart into the form of doctrine, into which you are delivered.

18. And being set free from sin, you became servants of justice.

14. *Sin shall not rule over you.* There is no danger of sin drawing you again under its power; for you are no

longer under the law of Moses, where sin held, as it were, hereditary sway ; but under the lordship of Christ, where grace abounds, and the faithful are called to true liberty.

But does it follow from this, as the enemies of the Gospel falsely declare we teach, that we are at liberty to sin, because we are not under the law, but under grace ? God forbid. We are all the more bound to keep from sin, because of our own accord we have renounced sin, and accepted the service of justice. Sin is slavery, not freedom. Give yourself into slavery, and you become a slave ; to sin, for the wages of death (v 23) or to God, to whom your obedience is justly due, and whose reward is justice, and eternal life hereafter.

Thank God, though you were once slaves to sin, you have renounced that miserable bondage, and sincerely, publicly, and before the Church, in the mode prescribed by the doctrine of the Gospel, have accepted the service of Christ. Freed, therefore, from the yoke of sin, you have become servants of justice, and justice is the service of God, whom to serve is to reign.

There is no distinction, either in Greek or Latin, between a *servant* and a *slave*, a circumstance which should be borne in mind in reading this passage. At the end of verse 16, *obedience* is contrasted with sin, because every sin involves disobedience to a command of God (see on v. 10). But perhaps also the obedience here referred to means obedience to the call of God, to all the human race, to believe in Christ ; and having by acceptance of that call become *servants of obedience*, you are emancipated from the service of sin.

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19. I say what is human, on account of the infirmity of your flesh: for as you have yielded your members to serve uncleanness, and iniquity to iniquity; so now yield your members to serve justice into sanctification.

20. For when you were the servants of sin, you were free to justice.

21. What fruit had you then in those things, in which you now blush? For the end of them is death.

22. But now being freed from sin, and become servants to God, you have your fruit into sanctification, and the end eternal life.

23. For the pay of sin, is death. But the grace of God, life eternal, in Christ Jesus our Lord.

19. *I say what is human.* I might urge that on every account, and in an infinite degree, you are bound to serve God in preference to serving sin. But in human consideration, and, having regard to your infirmity, I demand that at least you yield to God the same service you have hitherto yielded to sin. The perfection of the religious life is not demanded from all, though in itself due to God; but obedience to God's commandments is of universal obligation.

Iniquity to iniquity. Progress from crime to crime. *Justice and sanctification*; daily increase in holiness of life.

20. *When you were the servants of sin.* This is the sense of the Greek. The Vulgate uses the subjunctive mood, as making the statement less positive. When you were, supposing you ever were, the servants of sin. *Free to justice*; free men in relation to justice, paying no allegiance to it. The two powers being diametrically opposed, it is impossible to serve both.

21. *The end of them is death.* Death eternal, in which death temporal is included. The fruit of sin is shame and confusion, and eternal death at last.

22. *You have your fruit into sanctification.* The Syriac: You have holy fruits, the end of which is life eternal.

23. *The pay of sin. Stipendia*, in Greek *ὀψώνια*, a soldier's pay, originally given in kind, and the Greek word means *food*. Afterwards it was paid in money, but

was no more than sufficient for daily wants. The gratuity, χάρισμα, was a liberal donative granted to the soldiers, beyond any claim they could make. The free gift of God, eternal life, merited and promised by Christ Jesus our Lord, infinitely exceeds in value any merit of ours, and is far beyond anything we could claim as our due.

Corollary of Piety.

The lot of the Christian is wholly thrown in with Christ: a partnership, association, communion, all-embracing, comprehensive, and complete. We are dead with him, crucified with him, buried with him, planted with him, grafted into him. With him we rose from the dead, with him we live, sharing his immortality and glory. What have we to do with sin, which he crucified and overthrew, what with the world which he has quitted for heaven? Dead with Christ, we are dead to sin. Buried with Christ, we are cut off from the ambitions and desires of the world, with which the grave has neither sympathy nor concern. Risen with Christ we are heirs of glory, and the life we lead is supernatural and celestial. To the tenant of the grave, as the years roll by, the world becomes more and more distant: he is at last forgotten, as if he had never been. To the glorified spirit this world recedes more and more into insignificance, until to him it is nothing. Thus should our death, and our life, both continually grow and increase, till the day when both shall be complete.

Sin is a tyrant: justice is a queen. To serve both is impossible; to serve one or the other is inevitable, for they divide the empire of the world between them. Our bodies are the weapons of this warfare, and may be made instruments effectual in the struggle of Christ against his foes. All that is required is to take him for our Lord,

and be ready to fight: he will direct the battle. Already he has emancipated us from the servitude of sin, whose wages are shame and confusion, and death without remedy or ransom at the end. Royal splendour, and the enjoyment of it for eternity, is the donative Christ offers to those who are brave and faithful in his service.

CHAPTER VII.

1. KNOW you not, brethren (for I speak to those who know the law) that the law has dominion over a man, as long as it lives?

2 For a woman under a husband's control is bound to the law, as long as her husband lives; but if her husband is dead, she is free from her husband's law.

3. Therefore, while her husband is alive, she will be called an adulteress if she has been with an another man: but if her husband is dead, she is free from her husband's law, so that she is not an adulteress, though she may have been with another man.

4. Therefore, my brethren, you also are dead to the law through the body of Christ: so that you belong to another who has risen from the dead, that we may bring forth fruit to God.

CHAPTER VII. In this chapter the Apostle explains to his Jewish readers that they are free from the law, which is abrogated, or dead. The law effected nothing for the sanctification of man, but rather the contrary. And the effects of concupiscence remain even in Christians united to Christ, as long as they are in this mortal life.

1. *Know you not, brethren.* The argument is addressed to the Jews who believed in Christ, and who were acquainted with the law; and is a fuller explanation of the statement he addressed to them in verse 14 of the last chapter, *you are not under the law, but under grace.* It may be compared to the relation between husband and wife

under the law of Moses. The law is the husband, the human soul the wife. The law has dominion over a man, as long as *it* lives. There is no pronoun in the Latin, or in the Greek, and, as regards the grammatical construction, it might mean as long as *he* lives : neither would it materially affect the analogy, but it is easier and simpler to suppose that he refers to the death of the husband, or the law. The law being abrogated or dead, the soul is free. A woman who leaves her husband for another man, is guilty of adultery. But if her husband is dead, she is free from her obligation to him, and though she may sin, she cannot from the nature of the case be guilty of adultery.

4. *Therefore, brethren, you also are dead to the law.* In strict pursuance of his metaphor, the Apostle ought to have said, the law is dead to you. Out of consideration for the prejudices of the Jews, who might have been shocked at such an expression, he avoids using it, and by a slight modification of his language, which leaves his meaning perfectly clear, prefers to say, *you are dead to the law.* Either statement would be true ; for the law was abrogated and done away with ; and they were dead with Christ and buried with him. *Through the body of Christ,* crucified and slain for you. Theophylact. Or else, because you are incorporated in the body of Christ, through Baptism, and this is what apparently is understood in the Syriac version, *you are dead to the law in the body of Christ.*

You belong to another, who has risen from the dead. You have contracted another, far nobler, more spiritual union with another Lord, who has risen from the grave and entered on the life of immortality. *I have betrothed to you a husband, to present you a chaste virgin to Christ,* 2 Cor. xi. 2. To take the Church to himself, made glorious, immaculate, and faultless, holy and undefiled, Eph. v. 27. And

by this union, by the grace of Christ, we are to bring forth to God the divine and holy fruits of faith, hope, charity, and every Christian grace.

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5. When we were in the flesh, the passions of sin, which were through the law, wrought in our members to bring forth fruit to death.

6. But now we are free from the law of death, in which we were detained, that we may serve in newness of spirit, not in the oldness of the letter.

5. Under the carnal law, which was to us a *law of death*, passion urging to sins, which the law by prohibiting suggested, but gave no grace to overcome, held us in bondage, and brought forth the fruit of mortal sin. From that bondage we are free, by the death of the law to which we were bound, and no longer serve as slaves, shrinking under terror of an evil conscience, and trembling at the penalties we have incurred, but with an impulse of obedience altogether different and new, as brides of the only-begotten Son, to whom we freely give the allegiance of our hearts.

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7. What then shall we say? Is the law sin? God forbid; but I knew not sin, except through the law: for I knew not concupiscence, unless the law said: Thou shalt not covet.

8. But seizing the occasion, sin by the commandment wrought in me all concupiscence: for without the law sin was dead.

9. And I lived without law once; but when the commandment came, sin lived again.

10. But I died. And the commandment, which was to life, was found to death to me.

11. For sin took occasion by the commandment, seduced me, and by it slew me.

7. *What then shall we say?* The law is not sin. God forbid. But it is the index of sin, and indirectly the occasion of it. Man has no knowledge of sin but by God's prohibition of it, either in a written law, or the unwritten law of human conscience. Coveting is forbidden by no law of man. Theodoret thinks the Apostle is speaking not of absolute, but comparative, ignorance of sin, of which the law gives a more detailed and perfect knowledge. The law is not the cause of sin, but the cause of its recognition. The probibition of the law is like water to lime: it *wrought in me all concupiscence.* The law is good in God's intention; it is a grace, but a grace which kills, unless there be further grace to keep it. Once I lived without the law; the law came, and with it sin came to life. But I died; for conscious sin is the death of the soul. Sin, the homicide and murderer of the soul, seized the law as its weapon, drew me aside into some secluded spot, where no aid was at hand, like Cain and Abel, and with that weapon smote and slew me. It must be remembered that the Apostle, when thus speaking in the first person, is in all probability using a personification, and substituting himself for the Jewish people, regarded in two stages of their national history, before and after the giving of the law. Some writers, among them Cornelius à Lapide, think he is literally speaking of himself in his earlier years, before he was instructed in the law. But it seems more probable that *I lived without law once* is meant as referring to the condition of the Hebrew people before the law of Moses was given them, as for example in Egypt.

But this statement strongly illustrates the hopeless condition of fallen man. In ignorance of God's law he does not recognise concupiscence as an offence to God, thinks it part of his nature, and drinks iniquity like water. If he knows God's law, and God's grace does not keep him back from sin, he is more guilty still, for he sins with

knowledge. The law gives knowledge. Christ is the only healer.

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12. Therefore the law indeed is holy, and the commandment holy, and just, and good.

13. Did, then, that which is good, become death to me? God forbid. But sin, that sin may appear, through that which is good wrought death to me: that sin might become above measure sinful through the commandment.

12. *The law indeed is holy.* God's commandments, teaching the honour due to him, and the principle and method of his worship, are just: teaching the relations of society, they are *good*, and tend directly, if they were observed, to the well-being of mankind. The law which commands these things is holy, just, and good. *Holy*, Saint Thomas says, in its ceremonial precepts and ordinances; *just* in the judicial, *good* in the moral.

Then, *was that which is good made death to me?* God forbid. Not the law, but the misuse of the law, is the cause of sin. The law gives the occasion and opportunity; the cause of death is concupiscence, the parent of sin. Hence appears the intensity and enormity of the evil of concupiscence, veiled from human sight, or human blindness, before God's law is given. Sin then appears in its true colours. *That sin might become above measure sinful.* There is a strong personification in the Greek; that sin, ἁμαρτία, might become beyond all measure and degree guilty and a sinner, ἁμαρτωλὸς, because it takes advantage of that which is just and good and holy, to tempt and lead into rebellion, to murder and destroy.

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14. For we know that the law is spiritual: but I am carnal, sold under sin.

15. For what I work, I understand not; for I do not the good I will; but the evil which I hate, that I do.

16. But if I do what I will not: I consent to the law, that it is good.

17. But now it is not I that work thus, but the sin that dwelleth in me.

18. For I know that the good dwelleth not in me, that is in my flesh. For to will is close to me, but to accomplish the good, I find not.

19. For it is not the good which I will, that I do; but the evil I will not, I do.

20. But if I do that I will not; it is now not I that work this, but sin that dwelleth in me.

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14. *We know that the law is spiritual.* The Syriac: We know that the law is of the spirit: but I am of the flesh, sold under sin. The Jews admit that the enactments of the law are such as are pleasing to the higher part of the nature of man, through which he consciously holds communion with God, not to his lower and animal nature. The passage that follows is spoken by the Apostle, no longer in a personification, but literally and in his own proper person, as descriptive of his own condition at the time of writing. This is the opinion of Cornelius à Lapide, and of Estius, who have examined the question at great length, and is the view adopted here. The point which the Apostle brings out prominently is that in the condition of grace there is an unceasing struggle between the spirit and the flesh. Under the law there was no such struggle, for there was no effectual or serious resistance to sin. The word *sin*, in verses 17, 20, is to be understood as signifying concupiscence, not mortal sin. The just are delivered to concupiscence as a tyrant, not to sin. With the flesh we serve its law, but with the mind we serve the law of God.

Sold under sin, I am subject to insult and outrage from my captor, to which, however, I consent not. What I operate, I acknowledge not as mine. The good I approve and desire to do, I do not, at least so perfectly as I wish. The evil I would not I do, for I instinctively desire evil, against my better will. My mind and will assent to the law, as good (the Syriac, vote for it). It is therefore not I (the Greek, no longer I) that am sensible of desires of evil, but the corrupt nature which I inherit and still inheres in me. In this corrupt nature, I know by experience, there dwells no good. The will to do good is at hand, close to me, present with me. As the Syriac version has it, to will what is good is easy to me, but to do it I am powerless. Verses 19, 20, are almost a verbal repetition of 15, 16, 17.

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21. I find, therefore, a law that when I would do good, evil is close to me.

22. For I am delighted with the law of God according to the interior man.

23. But I see another law in my members, fighting against the law of my mind, and making me prisoner in the law of sin, which is my members.

24. Unhappy man am I! Who will set me free from the body of this death?

25. The grace of God through Jesus Christ our Lord. Therefore, I myself serve with my mind the law of God, but with the flesh, the law of sin.

21. *I find, therefore, a law.* When, in obedience to the command of God, I wish to do anything that is good, I am conscious of a power, a tyranny, a law, close to me, around me, within me, struggling against, and endeavouring to over-rule, my good will. And this power arises from, and is a part of the corrupt nature I inherit, and is in a sense part of myself. The law of God satisfies and

pleases me, intellectually and morally. I am sensible of, and fully acknowledge, its excellence and beauty. But I am sensible also of another law within me, thwarting and opposing it, striving to prejudice me against it, and draw me in an opposite direction. It seizes me, holds me captive, compels me, against my will, to suffer its insolence, and listen to its rebellious voice. Miserable lot of sinful mortality! who will rescue me from this body, carrying death within it, exposed to evil affections, which lead to death hopeless and eternal?

25. *The grace of God.* The Greek text and the Syriac version read, Thanks be to God, or I give thanks to God, through Jesus Christ our Lord. According to the reading of the Vulgate, the Apostle declares his belief that the grace of God will one day deliver him from the body of death. With my mind, and all the higher faculties of my nature, I resent and reject the movements of concupiscence, and give my allegiance to the holy law of God; though for the term of this mortal life I am subject, in the flesh, to the tyranny of the empire of sin.

Corollary of Piety.

Two empires struggle within us: two principles divide our life. The empire of God, and the empire of sin. The principle of life, and the principle of death. The spirit and the flesh; grace and desire. The law of the spirit is in harmony with the law of God, and loves it; and law of the flesh inclines to sin and endeavours to drag us into its prison.

Perpetual conflict, and perpetual schism, which shall never end but in the peace of eternity. The flesh lusteth against the spirit, the spirit against the flesh. Those who are not in conflict with the flesh, and resist not its

tyranny, know little or nothing of this struggle : it is known to the holy and the spiritual, who yield nothing to desire, and live by the Spirit of God.

And to this struggle the trumpet of the Apostle summons the Christian, as God's soldier.

We have to watch, fight, conquer. To watch, for the foe is in the midst of our heart. To fight, for he will give us no rest. To conquer, for life, salvation, regal glory, and these not for time, but for eternity, are all at stake. Who conquers will be crowned. The peace of eternity will only be won by the destruction of our foe. The grace of God, through Jesus Christ our Lord, will give us courage and perseverance for the combat, and victory at last.

CHAPTER VIII.

1. THERE is, then, no damnation now to those who are in Christ Jesus, who walk not according to the flesh.

2. For the law of the spirit of life in Christ Jesus has freed me from the law of sin and death.

3. For, what was impossible for the law, because it was weakened through the flesh, God sending his Son in the likeness of the flesh of sin, and condemned sin for sin in the flesh.

4. That the justification of the law might be fulfilled in us, who walk not according to the flesh, but according to the spirit.

Ch. viii. Having in the last chapter described the conflict between the spirit and the flesh, the Apostle proceeds in this one to proclaim, with magnificent eloquence, the victorious power of the Spirit of God, the certainty of victory, and the unimaginable splendour of the glory reserved for the Saints.

1. *There is no damnation.* Having said, in the concluding verse of the last chapter, *with my mind I serve the law of God*, he goes on to say that in such as serve that law, and are baptized unto Christ Jesus, and do not follow the flesh, or allow themselves to be led by it, there is, notwithstanding the rebellion of the lower and earthly nature, nothing that can incur God's condemnation. It is a misery to the child of God to be sensible of the motions of concupiscence within himself; but he has the comfort of knowing that involuntary movements of concupiscence are not sin. To *serve the law of sin*, in the last chapter is a different thing from *walking according to the flesh*, in this.

To serve the law of sin, Saint Chrysostom says, is to be subject to the desires of the animal and sensuous nature; to walk according to the flesh is to follow those desires, and allow them to rule our life.

The Greek text adds at the end of this verse, *but according to the spirit.*

2. For the grace of the life-giving Spirit of God, like a law written in our hearts, has set me free, and all other Christians, from the dominion of concupiscence, from its guilt, and from death, its companion. It is an empire within us, claiming to rule and dominate all our impulses and passions.

3. The law could not condemn sin. It was the object for which it was given, but the law was found powerless to effect this object, not from any inherent weakness in itself, but from the weakness and infirmity of man, who failed in fulfilling it. But what the law could not do, God *effected* (Saint Chrysostom supplies the verb, which is omitted in the text) by sending his own Son *in the likeness of sinful flesh.* He does not say *in the likeness of flesh*, as if the body of Christ was a phantom of the real. Christ has a true body, which in his mortal life was like the sinful bodies of other men, and of the same nature, but most holy, because united to the Word. He was in all things *like* us, sin excepted.

Condemned sin for sin in the flesh. Convicted sin of sin. Another personification. Sin was a tyrant, who had usurped the empire of Christ : and Christ convicted and sentenced him, as guilty of all the accumulated sins of the human race, crowned by the murder of the Son of God, and crucified him in his own body, in the flesh. As it was from the flesh that sin derived all its strength and power, so from the flesh it received its condemnation. The Saints of God also, in measure, condemn sin in the flesh, by the mortification of its evil desires.

4. *That the justification of the law might be fulfilled in us.* The justice of the law, which men without the grace of God could not fulfil, owing to the infirmity of the flesh. And the justice of the law is fulfilled in us, by our walking not according to the flesh, but according to the Spirit. It is not sufficient, Saint Chrysostom says, for the Christian to keep from evil, but he ought to bloom and blossom in good. He should exhibit a life worthy of God, as one of the sons of God, and be led by the Spirit of God, given to him as the spirit of adoption.

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5. For those who are according to the flesh, study the things of the flesh; but those who are according to the spirit, feel the things of the spirit.

6. For the wisdom of the flesh is death; but the wisdom of the spirit is life and peace.

7. Because the wisdom of the flesh is hostile to God: for it is not subject to the law of God, and cannot be.

8. And those who are in the flesh, cannot please God.

9. But you are not in the flesh, but in the spirit: if indeed the Spirit of God dwells in you. And if anyone has not the Spirit of Christ, he is not his.

5. Carnal men think of, study, care for, and make it the object of their existence to compass the ends and objects of this passing life; and do so with a skill and persistence which has elevated their pursuit into a science. Those who are of the Spirit, study what is of heaven. As the heart is, so will be the life, animal or spiritual, of earth or heaven. This *science of the flesh* is the death of the soul; the science of the spirit is the life and peace of the soul. The wisdom of the flesh is the death of the soul, because it is hostile to God, or, as the Syriac says, at enmity with God, and repugnant to his law: naturally, necessarily, eternally at war with it. Irreconcilable

war between the creature and the Creator means the ruin and destruction of the creature ; for the creature subsists only by God's love and mercy.

8. *Those who are in the flesh cannot please God.* The study and pursuit of objects which have their source and origin in the fall of man, and arise out of his degradation, cannot in their own nature be a source of pleasure and interest to the Eternal ; and those who give their lives to the pursuit of such objects, cannot, so long as they do so, *please God.*

9. You who have been baptized, and have received the Spirit of God, are not in the flesh, but in the Spirit. Living for God, not for time. That is so, unless the Spirit then given has withdrawn from you. If from anyone the Spirit of God has withdrawn, that man is not in reality any longer a Christian. The spirit of the world is vain, carnal, earthly. The spirit of the devil is proud, arrogant, envious. The Spirit of Christ is gentle, humble, heavenly, and this is the spirit of Christ's religion. And if anyone has not this spirit, he is not Christ's.

10. But if Christ is in you, the body indeed is dead on account of sin, but the spirit lives on account of justification.

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11. But if the Spirit of him who raised up Jesus from the dead, dwells in you : he who raised up Jesus from the dead, shall quicken also your mortal bodies, on account of the spirit that dwells in you.

10. *If Christ is in you.* If Christ dwells in you by his Spirit, you have indeed a body which is subject to death on account of Adam's sin, but your spirit, through the justice of Christ, lives the life of grace, and will soon live the life of glory.

The Greek has, *the Spirit is life, on account of justice.*

Your soul lives the life of grace through the justice of Christ.

The Christian is made up of a dead body, that is a body subject to death, and a spirit that lives, by grace now, by glory hereafter. Sin and concupiscence are the source of death within us ; the Holy Spirit is within us the principle of life. He is essentially life in himself ; in us he is the source of spiritual life. We cannot but fear, for death is in our veins ; we cannot but rejoice, because true life dwells in us.

But the life of the soul is not our only life for eternity. The Spirit that dwells in you is the Spirit of God the Father, who raised up Jesus from the dead, and who will, therefore, one day raise up your bodies also, from mortal made immortal, because they are the habitation of the Spirit. On account, says St. Thomas, of the dignity with which your bodies are invested as dwelling-places of the Holy Ghost. The Apostle's doctrine has no sympathy with the false philosophy which condemns the material creation as unholy. It is God's handiwork, and capable of the highest sanctification. Christ himself, in his material nature, is seated in glory at the right hand of God. Our resurrection is the sequel of our baptism. The Holy Spirit is given us in our justification as an earnest of what is to follow : eternal life of soul and body. Christ, in whom the fulness of the Spirit dwelt, rose full of immortality and glory, in the highest possible degree ; and in proportion as our souls receive the fulness of the Spirit, our bodies will participate in the glory of Christ.

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12. Therefore, brethren, we are debtors, not to the flesh, that we should live according to the flesh.

13. For if you shall have lived according to the flesh, you will die : but if by the spirit you shall have mortified the deeds of the flesh, you will live.

14. For whoever are led by the Spirit of God, these are sons of God.

15. For you have not received the spirit of bondage again in fear: but you have received the spirit of adoption of sons, in which we cry, Abba (Father).

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12. *We are debtors, not to the flesh.* The flesh is the material nature of man under its present physical conditions, which in our fallen estate will, if we suffer it to rule us, lead us to sin and death. It is the spirit that has the right to rule us, not the flesh. To the flesh we owe no allegiance; but we owe to the Spirit that we are Christians, that our soul lives the life of grace, that we shall live the life of glory. It is then to the Spirit, not the flesh, that we are *debtors.*

13. If you live after the flesh, you must die, the death of guilt now, the death of eternal damnation hereafter, says Saint Thomas.

14. Those who have the Spirit of God dwelling within then are acted on, guided, led, and directed, by that Spirit. Christ was *led by the Spirit* into the desert, and the devil asked him if he was the Son of God (Matt. iv. 1, 3). The Ethiopic version reads: Whoever do those things which belong to the Spirit of God: that is, as in the last verse, mortify the deeds of the flesh. These are truly and really *sons of God*, having a heavenly nature. On a certain day the sons of God came to stand before the Lord, Job i. 6. We cannot, says Saint Chrysostom, dispose of our own lives, but should give ourselves up, soul and body, to the guidance of the Spirit of God, our helmsman, and our charioteer. But this control and guidance of the Spirit of God is not coercive or forcible. It implies the motion and, in a passive sense, inclination of our will, such as does not exclude freedom of action. To be led by the

Spirit of God is to consent to his leading, and give it our voluntary obedience, confident that it must lead us to increase of grace and justice, and to life eternal.

15. *You have not received the spirit of bondage again.* Again, because the spirit of the law of Moses was a spirit of servitude and fear. Holy men under the old law were sons of God only in an imperfect manner, and in a lesser degree, like slaves, *differing in nothing from servants*, Gal. iv. 1. What you have received is the spirit of sonship or adoption, entitling you to say with Christ, and with all confidence, *Our Father*. As the divine Word gave himself to Christ, the Man, so that the Man named Christ, is the Son of God: so in proportion the Holy Spirit is given us in Baptism in such way as to make us Sons of God. Cornel. à Lap. in loc.

The Apostle contrasts *the spirit of bondage* not with *the spirit of freedom*, but *the spirit of adoption* ; not merely free, but free as sons.

He does not say, *we say Abba*, but we *cry* ; boldly, loudly, confidently, publicly. Instructed by holy precepts, and formed by divine institution, we venture to say, *Our Father*. Abba is the Hebrew or Syriac word for father, and to it he joins the Greek word with the same meaning, to signify that Jews and Gentiles are together called to the adoption of the sons of God. Saint Augustine, *lib. de Spiritu et litera*, 32 *de Cons. Evan.* 4.

It is also possible that Saint Paul refers to the prayer of our Lord in the garden, *Abba, Father, all things are possible to thee* ; as an encouragement to address him by the same title, with the same confidence in his affection, under similar circumstances of trouble or despondency.

Before the coming of Christ the people of God were undoubtedly entitled in a certain sense to speak of God as their father, but only in a metaphorical sense, and on the ground of creation. Is. lxiv, 8. Now, Lord, thou art

our Father ; we are the clay, and thou our Maker. This is clearly applicable to all the race of men. And on the ground of providence : Thy Providence, Father, governs the world, Sap. xiv. 3. But not on the ground and by right of adoption, an honour reserved for those who are sons of God in Christ, and which is expressed in the formula of the Apostle, Abba, Father.

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16. For the Spirit itself gives testimony to our spirit, that we are sons of God.

17. And if sons, also heirs : heirs indeed of God, and co-heirs with Christ : if we suffer with him, that we may also be glorified with him.

16. *The Spirit himself gives testimony.* The cry of our hearts, inasmuch as it proceeds from the Spirit of God, is a testimony of our divine adoption. The giving to us the Spirit, is itself a testimony of this ; for he is the Spirit of the Son, and God gives the Spirit of his Son to those only whom he would have for sons. The Apostle may possibly also include a reference in his mind to *exterior* testimonies, as in miracle or prophecy, more frequent in his days than in ours. Horror of sin, love of God, readiness to obey his commands, and to follow the motions of the Holy Spirit, peace and tranquility of conscience, troubled by no grave and conscious sin, are *interior* testimonies of the Spirit of God, with our spirit, that we are sons of God. We should not, however, with the heretics, come to regard this interior testimony as certain with the certitude of faith. Such testimony, in so far as it proceeds from the Holy Spirit, is certain and infallible in itself, but as presented to our consciousness it is certain only conjecturally and morally, because we are not sure whether it proceeds from the Holy Spirit, or from an evil spirit, transfiguring himself into an angel of light.

17. *If sons, also heirs.* God does not die, and his inheritance is not a succession. He is himself the inheritance. *Heirs of God.* The Lord is the portion of *my inheritance*, Ps. xv., 5. To the enjoyment of this inheritance, his adopted sons are admitted, in the Beatific Vision. An inheritance not diminished by the number of the sons, or reduced by division among many claimants, says St. Anselm.

Co-heirs with Christ, if we suffer with him. We are heirs of a living God, co-heirs with a man who died. Sharing his death, on our own cross, we shall be glorified with him in his inheritance. Without participation of the cross, there is no participation of glory; but the expectation of the promised beatitude is sure and certain, where there is participation in the Passion of the Lord. St. Leo, *Serm.*, 9 *de Quad.*

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18. For I reckon that the sufferings of this time are not to be compared with the future glory, which shall be revealed in us.

19. For the expectation of creation looks for the revelation of the sons of God.

20. For the creation was subjected to vanity not willingly, but on account of him who has made it subject in hope.

21. Because the creation itself also shall be set free from the servitude of corruption, into the freedom of the glory of the sons of God.

The consideration just mentioned, of sharing the sufferings of Christ, need not alarm any who would share his glory. All the sufferings of this life are not worthy of comparison for a moment, are a feather in the balance, compared with the immensity of the inheritance of glory, which shall be revealed to us at the last day. Even the irrational, and the inanimate creation longs in expectation

for the revelation of the sons of God. This creation is subject to death and decay, corruption and change, not for its own sake, but on account of man, whose needs it subserves ; but this is not for ever. At the resurrection it shall be delivered from this condition of perpetual change, corruption, and renewal, and have its part, according to its measure and degree, in the freedom of the glory of the sons of God.

18. *Revealed in us.* The Greek text has *to us.* Revealed from heaven, in our sight. But the worthless glory of this world is wholly external, a lightning flash, a breath of fame. The glory of God will be inherent in us, in soul and body, coexistent and superexistent. In us, but not from us, or of us, but of God.

19. By a personification the Apostle figures the inferior creation as longing earnestly for the day of the revelation of the sons of God. The Greek word *ἀποκαραδοκία* signifies the attitude of a listener in earnest expectation. This statement must be considered in some degree poetical and figurative, at least as regards the inanimate creation.

It is not now always apparent who are the sons of God. Many appear so, who are not so in reality ; others are so, but are not known to be. That day shall be the *revelation of the sons of God.*

Why should the Christian fear that for which all creation ardently longs ?

21. *The creature itself also shall be set free.* Change, generation, corruption, the movements of the heavenly bodies, will all cease. The elements will be endowed with new qualities and powers. There will be new heavens, a new earth. As the nurse of a young king participates in the regal splendour at the coronation ; or as slaves are magnificently arrayed for their master's glory. Saint Chrysostom.

22. For we know that all creation groans and labours as in travail until now.

23. And not only these things, but we ourselves also, who have the first fruits of the Spirit, we also groan within ourselves, looking out for the adoption of the sons of God, the redemption of our body.

22. Heaven and earth, all the elements and all the creatures, from the beginning of the world till now, groan and cry, as if in the pains of labour, earnestly longing for the reign of their Creator, and the redemption into freedom of the sons of God, for whose service they were made. And yet we, those very sons of God, love our own slavery, fear the coming of our liberator, tremble at his approach, recoil in terror from the thought of that kingdom, for the coming of which we daily pray.

Be not lowered below the level of the inferior creation. Do not acquiesce in, and be satisfied with things present : but longing for the kingdom of God, groan for the delay of our departure from this world. Saint Chrysostom.

23. Not the lower creation only, but we also, the Apostles, the first believers, who have received first and most abundantly the gifts of the Holy Spirit, faith, hope, charity, all Christian graces and supernatural gifts, and the miraculous powers then frequent in the early church, yet weighed down by the body of this death, groan within ourselves, panting for the full completion of our adoption, when, by the immortality of the body, we shall be set free from mortality, concupiscence, and all the ills and miseries of life. Not satisfied with what we have received, but rather allured to the desire of a more perfect promise. The gifts given us in this life are *first fruits*, the beginnings of complete redemption, urging the Saints of God to look forward to the full harvest.

24. For we are saved by hope. But hope which is seen, is not hope: for what one sees, why does he hope?

25. But if we hope for what we see not, we wait for it in patience.

26. Likewise also the Spirit helps our infirmity: for we know not what to pray for as we ought: but the Spirit himself prays for us with unutterable groanings.

27. But he who searches hearts, knows what the Spirit wants: because he prays for the Saints according to God.

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24. *We are saved by hope*, not yet in effect and reality. The completion of our salvation is yet subject to hope. That which we possess is no longer a hope. *The wicked pass their lives in good things*, in the enjoyment of pleasure; but they groan when they come to die. The faithful groan in this life, and rejoice to leave it. *I was glad in what was said to me, we will go into the house of the Lord.*

26. Our weakness and infirmity are so great that we know not what to pray for, or how to pray so as to be heard. But the Spirit who dwells within us, and cares for each of us, prays for us and in us with an earnestness and intensity which no language can describe. God, who searches the heart, knows, though we know not, what the Spirit within us so earnestly longs for, and so earnestly demands. And this prayer is always in accordance with his will, for the Spirit demands what is required for the salvation of the Saints and their advancement to glory.

Helps our infirmity. Aids us and raises us, with the strength of his Almighty hand, when we are about to sink or fail. The Spirit prays not alone, but in us, with us, for us, through us, urging and exciting us to pray.

We are so miserable, as to be in want of all things; so weak, that we cannot ask for what we want; so ignorant that we know not what to ask for. The charity of the

Holy Spirit in our hearts opens our eyes to see our misery, teaches us to recognise and long for, strengthens us to ask and implore, the grace we require to make us what we ought to be, and that with fervour and earnestness which the most experienced cannot understand, much less describe.

27. *He prays for the Saints.* Only for the Saints ? No doubt the Holy Spirit also urges sinners to prayer, in whom as yet he does not dwell, and in such a way that their prayer is effectual, and obtains what is necessary for their salvation, if it be pious and persevering.

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28. But we know that to those who love God, all things co-operate for good, to those who are called Saints according to the purpose.

29. For whom he foreknew he also predestined to be made like the image of his Son, that he may be the first-born among many brethren.

30. And whom he predestined, these he also called : and whom he called, these he also justified : and whom he justified, these he also glorified.

28. We know not what to pray for as we ought : but, we know, and it is enough to know, that to those who love God, all things co-operate to good. No doubt this is said principally of trouble and persecution ; but it is equally true of prosperity and happiness, as Liranus observes, and even of sins, from which the Christian rises again, humbler, stronger, more wary, and cautious, and will wear in his triumph the scars of the wounds he encountered in the struggle.

Called Saints according to the purpose. The word *Saints* is not in the Greek text. What is the *purpose ?* Upon the answer to this question, depends the view we shall take of the vexed question of predestination ; or else,

which is the same thing, our interpretation of the *purpose* depends upon our view on the subject of predestination. And first, does the Apostle mean the purpose of man, or the purpose of God ?

The Greek word πρόθεσις is used in Scripture, and in the writings of Saint Paul, in both senses. Of the will of man, Acts xi. 23, xxvii. 12 ; 2 Tim. iii. 10, &c. Of the will of God, Rom. ix. 11.

The Greek fathers all understand, in the passage under consideration, the purpose and intention of the called ; the good will, known to God, of those whom he calls. He says *purpose*, that we may not attribute all to vocation. For if vocation alone were sufficient, why are not all men saved ? Salvation is not from vocation only, but also from the purpose of the called ; the calling is not violent or by coercion. All are called ; all do not obey. St. John Chrysostom.

He appropriately joins the purpose to the vocation ; for he does not call all men absolutely, but those who have the *purpose*. Theodoret.

Man is called according to the *purpose*, that is, the man's own will. Theophylact. The same statement is attributed to Origen.

Among the Latin writers, Ambrose says : Those are called according to the purpose, who God foresaw, when they believed, would be fitted for him, and were known before they believed. The same opinion is attributed to Saint Jerome.

This does not imply that the good will of man is the *cause* of God's vocation, which is of his free grace alone ; but all things co-operate to good to those who, being called, by their own purpose co-operate with God's grace, freely calling them.

All the commentators since Saint Augustine, on the other hand, understand by the *purpose* the eternal, free,

gratuitous good pleasure and decree of God; but with this difference :

Some understand God's gratuitous decree or determination of conferring eternal *glory*. All things co-operate to good to those who, loving God, are by his eternal determination to confer glory on them, called to faith and sanctifying grace. This is the view of Fromond and Estius.

Others understand God's gratuitous counsel and decree to call mankind, lost in sin, to *grace* and holiness through Christ. So Cornelius, Menochius, Tyrinus. To those who, loving God, and in return loved by him, are called by God's benevolent *purpose* to faith and grace, all things co-operate to good. Here to be called according to the *purpose* means the *purpose* of grace, as in iv. 5. And this, in the opinion of these writers, corresponds with the general drift of the Apostle in this Epistle, in which they consider that he makes no reference to gratuitous predestination to glory.

29. *Whom he foreknew he predestined to be conformed to the image of his Son*, by a share in the sufferings of Christ. Here again we find a double explanation of these words, among those who, with St. Augustine, understand the *purpose* to mean the purpose of God. Those who consider the purpose to mean a gratuitous determination of God to confer glory, understand *foreknew* to signify, whom he loved from eternity. Such persons God predestined to be conformed to the image of his Son, in his sufferings and in his glory.

Those on the other hand who consider the Apostle to mean predestination to *grace*, understand : those of whom God foresaw, and knew beforehand, that they would consent to the grace offered them, and would love him, and be his, these, according to this knowledge, he predestined to be made like the image of his Son, in grace, in suffering, and in glory.

In either case, it is clear that conformity to the suffering of Christ is an indispensable and evident mark of predestination. *If we suffer, we shall also reign with him.*

30. *Whom he predestined, these he also called.* Saint Chrysostom, and the Greek fathers understand : those to whom God's Providence extended the grace of conversion to the faith of Christ, he calls ; justifies in the laver of regeneration ; glorifies by the gift of the Holy Spirit, and adoption as sons of God. So Theodoret and Theophylact. This is quite admissible in the sense of the Greek word ἐδόξασε, rendered great, celebrated, or illustrious. (The Greek aorist admits the sense of the present as easily as that of preterite). Ambrose translates it by *magnificavit*, magnified them to the likeness of the Son of God.

The supporters of absolute and purely gratuitous predestination to glory understand that those whom God has so predestinated he calls, justifies by grace and final perseverance, and finally crowns with eternal glory. And the past tense is used of that which is in great part future, because the whole has been long since determined in the counsels of God, and is sure of ultimate accomplishment.

Lastly, those who hold predestination to glory to be on the ground of foreseen merit, and that what the Apostle is here speaking of, is predestination to conformity to the Son of God in *grace* and suffering, understand it thus : Those who God foresees will love him, these he predestines to be conformed to the likeness of his Son by patient endurance of suffering ; calls by his grace ; justifies, or makes more just and holy by that submission and endurance ; and makes them great, glorious, and illustrious, as his saints and servants, crowning them, if they persevere, with eternal glory in the life to come.

This explanation is grounded on the general scope and object of this Epistle, which is to exhort the faithful to

patient endurance of persecution, in hope of an eternal reward. Tyrinus quotes a large number of authorities in favour of it, both ancient and modern.

Observation.

Both the two opinions above referred to, in interpretation of the words *called according to the purpose*, viz., that which understands God's gratuitous purpose to confer glory on certain persons : and that which refers it to the purpose of conferring *grace* on all baptized Christians : are both probable, and both Catholic; both have some foundation in Scripture and tradition ; and either may be held by a Catholic. Without entering on any dispute upon a point which the Church leaves open, or presuming to pronounce upon that which the Church has not decided, I am inclined to adopt the second interpretation as more in accordance, first with the scope and object of this Epistle, and secondly, with the general teaching of Saint Paul. Some remarks on the particular object of this Epistle will be made in the notes on Ch. ix. The general teaching of Saint Paul includes, and is necessarily in a great degree grounded on, his statement, 1 Tim. ii. 4, *that God will have all men saved and come to the recognition of truth.* It will be shown in the reflections on that passage, that all distinctions restrictive of this statement are alien from the mind of the Apostle. There is some difficulty in reconciling it with the first of the opinions just adverted to ; and it is much more easily reconcilable with the second. This is, that God's determination is to give *grace*, gratuitously and in the absence of any human merit, of his pure benevolence and goodness. Anything obscure or ambiguous in the words of any writer may fairly be interpretated in the light of the same writer's words, where they are clear, and commentators and interpreters have no doubt about his meaning. On this rule, the words of the Apostle in the text, being in some degree

ambiguous and uncertain in their sense, may reasonably be understood and interpreted with reference to his plain declaration elsewhere : *God would have all men saved.*

In this view, verses 28, 29, and 30 of this chapter may be paraphrased as follows : We know not what to pray for, or how to pray ; but we know that by the direction of God's mercy, all things co-operate to good, to those whom God loves, and has by the benevolent purpose of his heart called to faith and sanctifying grace, and who, loving God, obey this call. For those who he foreknew would by the aid of his grace become like the image of his Son, our pattern and exemplar, these foreseeing that they would be such, he predestined to this conformity ; in order that Jesus Christ, who as God is only begotten, may as man be the first-born among many adopted brethren, by grace partakers of the divine nature, and brothers of Jesus Christ. Those whom in consequence of this prescience he thus predestines, he calls and justifies, and persevering in justice, glorifies.

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31. What shall we say then to these things ? If God is for us who is against us?

32. He who spared not his own Son, but delivered him up for us all : how has he not with him also given us all things ?

33. Who shall accuse against the elect of God ? God who justifies.

34. Who is it that condemns ? Christ Jesus, who died, yes and rose again, who is at the right hand of God, who also intercedes for us.

35. Who shall separate us from the charity of Christ ? Tribulation ? or anguish ? or hunger ? or nakedness ? or peril ? or persecution ? or the sword ?

36. (As it is written : For thy sake we are put to death all day ; we are counted as sheep of slaughter).

37. But in all these things we overcome on account of him who loved us.

38. For I am certain that neither death, nor life, nor angels, nor principalities, nor virtues, nor things present, nor things future, nor strength,

39. Nor height, nor the deep, nor any creature shall be able to separate us from the charity of God, which is in Christ Jesus our Lord.

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31. *What shall we say ?* If God is on our side, what can all the power of the Roman Empire do against us ? God, who has given us his Son, has, in him, given us all things. Why regard the world, says St. Chrysostom, when thou hast the world's master ; why care for thy possessions, when thou hast the heir ? Who shall dare accuse the elect of God ? Who shall presume to condemn those whom the Judge of the world absolves ? Will Christ condemn ? But he died for our sins, and, rising again, and seated at the right hand of God, is himself our intercessor. Impending persecution threatens us with trouble and distress, hunger and destitution, peril and death. These things cannot separate us from the charity of Christ. In these we are absolutely triumphant, more than conquerors (*ὑπερνικῶμεν*), because we suffer for the love of Christ, who suffered for love of us. I am absolutely confident and certain that neither threats of death nor offers of life, nor spiritual agencies, good or evil, were they evoked against us, nor the sufferings of the present, nor apprehensions for the future, nor the exaltation of prosperity, nor the depth of misery, no created thing, shall ever separate us from the charity which unites us to God through Jesus Christ onr Lord.

Cornelius à Lapide quotes numerous authorities to show that our Lord Jesus Christ really and properly intercedes for us in heaven. The quotation in v. 36 is from

Ps. xliii. 22. The word *strength* at the end of v. 38 is not in the Greek text.

Saint Augustine selects this passage, from v. 28 to the end of this chapter, as the model of the most perfect eloquence, *de doct. Christ.* ix. 20. Erasmus endorses this opinion, and adds that Cicero never used loftier or more eloquent language.

Corollary of Piety.

All creation cries out against you, with groaning and lamentation, if you pervert it to ends contrary to those for which its Maker created it.

God made the world for his glory, and to lead mankind to know and love him. By man's malice it becomes an offence to its Maker. Man enjoys what he should use, uses what he should enjoy. All creation groans in unwilling servitude to the evil desires of man. Use the creatures to God's glory, with thanksgiving; if you would not have them cry out against you in the judgment, as their violator and polluter.

Three things frighten us when we think of the judgment day; our sins; our accuser; and our Judge.

But Christ died upon the cross to take away our sins. God spared not his own Son, but freely delivered him up for us all.

Who shall accuse the elect of God? Who shall condemn, when he absolves! God is Judge of all, and it is he who justifies.

Christ will judge us at the last day, who died for us, rose again, and sits at God's right hand, our Advocate and Intercessor. And we are sure that no power in heaven, or earth, or hell, will be able to separate us from the love with which he loves us. God has given us his Son, in whom are all things, and for whom are all things: what, then, will he withhold?

CHAPTER IX.

1. I SAY the truth in Christ, I do not lie, my conscience bearing me witness in the Holy Ghost:

2. That I have great sorrow, and continual grief in my heart.

3. For I wished to be myself an anathema from Christ for my brethren, who are my kindred after the flesh:

4. Who are Israelites, whose is the adoption of sons, and the glory, and the testament, and the giving of the law, and the worship, and the promises:

5. Of whom are the fathers, and to whom Christ belongs after the flesh, who is over all, God blessed for ever. Amen.

CH. IX. In this chapter the Apostle, while expressing himself with great consideration and courtesy for the nation of the Jews, shows that not they, but the believers in Christ, both from among Jews and Gentiles, are the real inheritors of the promises made to the Patriarchs.

1. *I say the truth in Christ.* There is something striking in the solemnity of this opening. The Apostle begins with an oath, calling Christ to witness, and his conscience in the Holy Ghost. What he swears is, that there is in his heart a deep and continual sorrow, the cause of which, however, he does not explain in direct terms, but leaves to be implied in what follows. It is, doubtless, the alienation of the Jewish nation from God.

3. *I wished to be an anathema from Christ.* I used to wish. So the Vulgate and the Greek text, which also bears the meaning, *I used to pray.* The Syriac and

Ethiopic versions, Saint Chrysostom and Theophylact, all read *I could wish, or would choose*, that is, if it were God's will. I, whom neither death nor life can separate from the charity of Christ, would choose to be an *anathema* from him. The word anathema means something separated; either a thing consecrated to the service of God, and set apart from profane and common use; or with regard to a person, one who is cut off from the communion of the Church, and in this sense the Apostle uses it here. Not from the charity of Christ, but from the enjoyment of his glory, says Theophylact. From his presence and eternal glory, Saint Chrysostom. *For my brethren*; if my exclusion from Christ would procure their salvation. The prayer could not be effectual as regards its object, which the Apostle knew not to be in conformity with the will of God. As regards himself, it was effectual and pious, for the salvation of so large a number, would be more to God's glory than that of one individual. See Cornelius à Lapide. This prayer, Saint Chrysostom says, is founded in a charity of which the breadth and intensity is wider than the ocean, more vehement than flame. Why, he asks the Apostle, do you pray to be separated from Christ? Because again and again, I ardently love him. But how far are we from such affection, which we cannot even comprehend! St. Chrys. Hom. 50, 16, pag. 224, 228. All we can say is, that the Apostle had such love for God, and such zeal for souls, as to wish for separation from Christ, if thereby the Jews would believe in him.

4. *Who are Israelites.* In order still further to remove all prejudice from himself, he proceeds to enumerate eight special privileges conferred upon the Jewish people, which distinguished them above other nations, and were undoubtedly highly honourable to them, as Israelites; children of the Prince who wrestled with God and prevailed. First, the adoption: *Israel is my first-born*, Exod.

iv. 22. Secondly, the *glory*, the Shechina, or visible indication of the presence of the Almighty, dwelling among them. Thirdly, the *testament*, or covenant, which God made with them. The Greek text has *testaments*, in the plural, possibly referring to the two tables of stone on which the law was inscribed. Fourthly, the *giving of the law*, not the ten commandments only, but all the national legislation, by the ministry of Moses. Fifthly, the *worship* or ritual of divine service. Sixthly, the *promises* of the possession of the land of Canaan; and the coming of the Messias, in whom all nations were to be blessed. Seventhly *of whom are the fathers*, who have Abraham, Isaac, and Jacob for their patriarchs. And lastly, from whom, according to the flesh, *Christ came*.

5. *Who is over all, God blessed for ever.* The Greek text, the Vulgate, and all the versions without exception, have these words, punctuated in our manner. There is, therefore, absolutely no ground whatever for the omission of the word *God*, as proposed by some of the heretics, or for introducing a period before it, to alter the plain sense of the words.

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6. Not that the word of God has failed; for not all who are from Israel are Israelites:

7. Nor are those who are the seed of Abraham, all sons: but in Isaac there shall a seed be called to thee:

8. That is, not those who are sons of the flesh, not these are sons of God; but those who are sons of promise, are counted for the seed.

6. *Not that the word of God has failed.* I acknowledge, and deeply lament, the falling away of the people of the Jews, endowed with so many privileges, from the true faith of God. This the Apostle does not say, out of his extreme consideration for the feelings of his Jewish

readers, but it is understood, and he proceeds, in the text, to reply to the objection that if this is the case, the promises of God must be considered to have *failed*, or fallen through. He does not admit that *the word of God has failed*. The Greek text has, it is impossible the word of God should have failed: and the Syriac: the word of God has not entirely failed. It has not failed: because in the contemplation of God, all descendants of Israel after the flesh are not necessarily true Israelites, any more than all the descendants of Abraham, who was the ancestor of many nations to whom, confessedly and notoriously, the promise did not extend. *In Isaac shall thy seed be called*, Gen. xxi. 12. Which in figure signifies that the true sons of God are not the sons of a particular nation according to the flesh, but those who, like Isaac, are the fruit of promise, and of a supernatural birth, and are the genuine children of him to whom it was said, *in thee shall all nations be blessed*; namely, Christian people, who are born again by grace through faith in baptism.

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9. For the word of promise is this: According to this time I will come, and there shall be a son to Sara.

10. And not she only: but Rebecca also having conceived by one, our father Isaac;

11. For when as yet they were not born, or had done anything good or evil (that according to election the purpose of God might remain),

12. Not of works, but of him that calleth, it was said to her:

13. That the elder shall serve the younger, as it is written; Jacob I have loved, but Esau I have held in hatred.

There shall be a son to Sara. If the merely material descent from Abraham had been sufficient to constitute his descendants inheritors of the promises of God, the

issue of that patriarch by Agar and Cetura would have been entitled to be so considered. But the inheritance was expressly reserved for the children of promise and of miracle. *At this time next year I will return*; *and Sara shall have a son*, Gen. xviii. 10. According to Saint Chrysostom, the sterile womb of Sara prefigures the cold element of water, in which the Christian, the true child of Abraham is baptized; and the promise, or word of God, corresponds with the words in which the Christian is baptized, in the name of the Father, and of the Son, and of the Holy Ghost. Theophylact says nearly the same. The word of God formed Isaac; and the word of God forms us in the womb of the baptismal font, in which we are baptized in the name of the Father, and of the Son, and of the Holy Ghost. *Not of blood, nor of the will of the flesh, but of God.* The true children of Abraham are born of promise and the word.

10. *And not she only.* The Jew might reply 1. That Ishmael was rejected as of illegitimate birth, and Isaac preferred as son of the lawful wife, the mistress of the household. To this the Apostle answers by adducing the instance of Jacob and Esau, sons of the same father and the same mother, and born at the same time, but of whom nevertheless the younger was chosen and the elder rejected. 2. That the promise was assured to Isaac: and they are the descendants of Isaac. It is replied to this, that descent from Isaac does not constitute them inheritors of the promise. Isaac and Rebecca were the parents of two great nations, both celebrated in antiquity, the Israelites and the Idumeans; but of these the Israelites only, who were descendants of the younger brother, and not the Idumeans, inherited the promise.

11. *When they were not yet born.* We are told (Gen. xxv. 22, 23) that Rebecca consulted God, who said to her: Two nations are in thy womb, and two people shall

be divided from thy bowels, and people shall overcome people, and the greater shall serve the less, or, the elder the younger. This prophecy was fulfilled when, after an interval of eight hundred years, the Idumeans were conquered by King David, 2 Reg. viii. 14, and remained tributary until the reign of Joram, the son of Josaphat, 4 Reg. viii. 22, a period of about a hundred and fifty years. These events were further predicted by Isaac in his blessing of Esau, Gen. xxvii. 40. Thou shalt live by the sword, and serve thy brother; and the time shall come when thou shalt shake off and remove his yoke from thy neck. Lastly, the Apostle makes a further reference to Malachi, i. 1, 2. I have loved Jacob, and Esau have I *held in hatred*: that is *neglected*. In Gen. xxix. 31, Jacob is said to have *despised* Lia, when he preferred Rachel to her: and in Luc. xiv. 26, our Lord says: If any man come to me and *hate* not his father and mother, he cannot be my disciple. The inference to be drawn from the case of Esau and Jacob is that though the Jews are descended from Isaac, they are not necessarily heirs of the promise, for God might reject them, as he rejected Esau, the elder-born of Isaac. The true sons are those on whom God calls and elects to faith in Christ, according to his purpose.

The Apostle adds that the preference of Jacob to Esau was first proclaimed at a time when neither of them had done good or evil, namely before their birth, for the following reason: *that according to election the purpose of God might remain, not of works, but of him that calleth.* That God's will might evidently be free, not depending on merit, but of gratuitous election. The meaning is apparently, that as God preferred Jacob, though the younger, to Esau the elder, without any regard to any merit on the part of either, because no such merit existed: so he preferred the believers to the non-believers, and

conferred upon the latter the grace of regeneration, and the glorious privileges and hopes accompanying it, without the smallest reference to any supposed obedience on the part of the Jews to the law given to Moses, or to the idolatry and criminality of the Gentile (*or had done anything good or evil*) but on account of his purpose to confer justification freely and gratuitously upon all, whatever their nationality or their antecedents, who believed in Jesus Christ.

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14. What then shall we say? Is there iniquity with God? God forbid.

15. For he says to Moses: I will have mercy on whom I have mercy: and I will shew mercy to whom I will shew mercy.

16. Therefore it is not of him that is willing, nor of him that runs, but of God who shews mercy.

14. *Is there iniquity with God?* This objection seems to come from the rejected Esau, or from those whom he represents, both Jews and Gentiles, refusing to believe in Christ, and consequently depriving themselves of salvation by the Gospel. It would be obvious to reply to the complaint of injustice, that the condition of faith in Christ is absolutely essential and unavoidable. Jews who rejected Christ remained under the guilt of consenting to his death. Gentiles who rejected Christ did so from preference for Pagan worship and Pagan vice, or from fear of power: and neither while in this condition, nor until their hearts were purified by faith in Christ, were fit recipients of the grace of the Holy Spirit. Saint Paul, however, addressing the Jews, contents himself with a reply which they would find unanswerable, quoting the words of the Almighty addressed to Moses after the sin of the Israelites in worshipping the golden calf, when some of them were

punished with death, and the rest exempted, Exod. xxxiii. 19 : *I will have mercy on whom I will have mercy.* (He quotes from the Hebrew text, from which the Vulgate slightly varies). This quotation, as applied to the Jews who did not believe in Christ, is extremely pointed and incisive. Applying it to the case of Esau, he adds that God's mercy is not dependent upon man. *It is not of him who is willing, and runs,* as Esau ran to get the venison for his father. The reference throughout this argument is not to any predestination to glory, but to God's resolve to confer justification upon all who believe in Christ. It is an *argumentum ad homines* as against the Jews ; and the case of Esau should be regarded as an illustration, *quoad* the words actually quoted, and extending no further. As an historical fact, the rejection of Esau was plainly owing to his own misconduct, for when he grew up he married two princesses of the Canaanites, Gen. xxvi. 34, a proceeding which made it obviously impossible for the succession to continue in his line. This was in effect predicted to his mother before his birth, but the prediction did not cause the fulfilment. There is no reason to suppose that Esau, though he lost his birthright, lost his soul. Neither did he lose his *temporal* inheritance. The nation of the Idumeans, of whom he was the father, exercised wide dominion in the East in early times. The name of the Red Sea, which the Greeks extended to all the Indian Ocean, was according to Greek tradition derived from an ancient king, whom they called Erythras, or Red, and who was undoubtedly Esau or Edom (Red) the patriarch of the Idumeans. See Rohrbacher, Church Hist. vol. I., in loc.

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17. For the Scripture saith to Pharao : that for this purpose I have raised thee up, that I may show my power

in thee : and that my name may be proclaimed in all the earth.

18. Therefore, on whom he will he has mercy, and whom he will he hardens.

19. Thou sayst to me, therefore : Why does he still complain ? For who resists his will ?

20. O, man ! who art thou, who answerest God ? Does the thing formed say to him who formed it, why hast thou made me thus ?

21. Has not the potter power over the clay, of the same lump to make one vessel for honour and another for disgrace ?

17. *The Scripture saith to Pharao.* The Apostle proceeds to another illustration of his argument, taken, to avoid prejudice, from a pagan nation and a pagan king, with whom the Jews could have no sympathy. There is no injustice in God's requiring faith in Christ as a condition of salvation, and rejecting those who will not believe, any more than when he rescued some of the dwellers in Egypt, namely, Moses and the children of Israel, through the Red Sea, and overwhelmed others, namely Pharao and his army, with destruction.

I have raised thee up. Ambrose reads ; *I have preserved thee* ; and adds, other manuscripts have *raised thee* up, but the meaning is the same. I raised thee up, to reign justly, fear God, and rule thy people with justice and mercy. Disappointed in this hope, I still in mercy long *preserved* thee, in hope of amendment. Disappointed again and again, I made use of thee at last to show forth my power to all the nations of the earth, who will hear of thy terrible fate, and be warned by thy example. The only effect of God's mercy was to harden Pharao. When the scourge was imminent, he was on the point of letting the people go ; when it was removed, he hardened his heart again. He

mistook God's patience for imbecility, or inability to carry out his threat. Theodoret.

18. *Therefore, on whom he will he has mercy.* Another objection of the imaginary opponent. God chooses whom to punish and whom to spare. He has mercy on whom he will, and *whom he will he hardeneth.* These last words must not be mistaken for a quotation from Scripture : they are the cavil of the blaspheming objector. Why does he still complain of those who do not believe, since as much as those who do, they are only carrying out his will ?

To this objection the Apostle gives a categorical answer in verses 22, 23, below. The two verses which intervene are to be regarded as an indignant rhetorical retort upon the pride and insolence of the blasphemer. Man, who are you, to answer God ? Does the clay in the hands of the potter turn round and say, *why hast thou made me thus ?* This question, in a certain sense, is not unreasonable. The creature, if endowed with reason, will desire to know the final cause of its being, what it was made for ; and the Church answers the demand by informing us that God has made us to know him, serve him, love him, and enjoy him for ever. But for the creature continuing in obstinate rebellion against its Creator to turn round and say why hast thou made me thus ? is manifestly unfair. I did not make thee thus ; thou hast made thyself *thus.*

The figure of the potter and the clay is taken from Isaias xxix. 15. This your thought is perverse ; as if the clay should scheme against the potter, and say to its maker, thou madest me not; and the thing made say to him that formed it, thou dost not understand. This refers to a secret alliance made by the Jewish government with the Egyptians in opposition to the policy dictated by God through his prophets. Again, ch. xlv. 9. Woe to him who contradicts his maker ! as if the clay should say to the potter, what makest thou ? Here the reference is to the

coming victories of Cyrus, and the uselessness of resisting him. And the same figure is used by Jeremias, xviii. 1-6. As the clay in the hands of the potter, so are you in my hand, house of Israel. Here again the application is political, and refers to the varying fortunes of the people of Israel, as directed by God's providence.

Saint Chrysostom wisely admonishes us to take notice that the comparison of the potter and the vases of clay must not be pushed too far. It is only true to this point, that man is not rashly to contend with God, whose wisdom is incomprehensible. Reason, duty, and piety, all call upon him to submit, be silent, and obey, like an inanimate piece of clay, in course of being fashioned in the potter's hand. This observation Saint Chrysostom expands to considerable length. And he remarks elsewhere that if the comparison were taken too literally, Saint Paul would be in contradiction with himself, for he everywhere insists on the freedom of the human will. If men become vases of disgrace, they make themselves so; for the grace of God is always ready, if they will, to fashion them to honour.

The argument of the Apostle seems to be this: If the potter can, of the same lump make vases to honour, and vases to disgrace, much more, and with greater right, God can, of the progeny of Abraham, advance some to power, wealth, and honour, and assign to others, as the Ishmaelites and Idumeans, a less glorious destiny, or make them subject to tribute. Of the inhabitants of Egypt, he can, without reproach of injustice, subject those who rebel against him to the scourge of plagues, and overwhelm their armies in the sea, for the purpose of extricating the people of Israel from unjust servitude. And he is not less able, on the ground of power or on the ground of justice, out of the mass of the human race, to make of some, who believe in Christ, vessels of honour; sanctified, useful to

God's service, prepared for every good work, 2 Tim. ii. 20; and of the Jews, unbelieving, unwilling to be cleansed by faith, to make vases to dishonour, profane, useless to God, consigned to evil.

There is this distinction to be observed; God has mercy properly, positively, directly; and therefore properly, positively, directly, makes vases to honour.

But he *hardens* only improperly, indirectly, and negatively; and therefore only negatively, indirectly, and improperly, makes vases to dishonour. Sinners directly and properly do this themselves, as directly and properly they harden their own hearts.

Saint Paul himself tells us the meaning of a vessel of honour. *A vessel sanctified, useful to the Lord, prepared for every good work.* This includes every Christian, every one who is justified, whoever he be. The vessel of dishonour is, every man who is not justified, and not a Christian. But both are of one *lump*—the human species: and the cause of the distinction is belief or non-belief in Christ, the centre of *honour*.

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22. But if God, willing to show his wrath, and make his power known, endured with much long suffering the vessels of wrath, made to destruction,

23. That he might show the riches of his glory upon the vessels of mercy, which he prepared for glory.

This is an incomplete sentence, and requires to finish it, the words *what then?* Is this any impeachment of God's justice? *The vessels of wrath made to destruction* are evil men, who obstinately harden their hearts against God's mercy; *the vessels of mercy prepared to glory* are those who accept God's offer of mercy in Christ. Ostensibly the application is to Pharao and the Egyptians, Moses

and the children of Israel, and contains the categorical reply to the objection in verses 18, 19. In reality it is directed to unbelieving Jews and Gentiles on one hand, believers in Jesus Christ on the other.

God's dealing with Pharao was throughout, in reality, an instance of extraordinary long-suffering and patience. He gave him ample time, repeated exhortations, and every conceivable inducement, to repent. It was only when he obstinately hardened his heart, and the deliverance of God's people could not possibly be effected but by his destruction, that destruction was at length brought upon him. And a double good was attained by it; first, the deliverance of the people of Israel: and secondly, the glorifying God's name by his overthrow, which resounded throughout the world, and taught the nations that the God of the Hebrews was the omnipotent master of nature.

The Apostle's words imply, first, that the cause of divine rejection and punishment is the hardening of the heart: whether in the case of Pharao or of that of the unbelieving Jews; and secondly, that this hardening of man's heart is not in accordance with the will of God, but in opposition to it, inasmuch as God only endures it *with much long-suffering*. God does not immediately punish man, as he did the Angels. He *would have all men saved*, and with great patience, continually invites them to repentance, though sometimes in vain. *Thou knowest not that the kindness of God is leading thee to penance*, II. 4. But he punishes eventually, and when he does, a greater good is obtained in the warning thereby given to other sinners.

Physicians do not create vipers, says Theodoret: but they make a medicine of them. God does not make men evil; but he makes use of them, as a warning to sinners, for their conversion, and to show mercy to his Saints.

24. Us namely, whom he called, not only of the Jews, but also of the Gentiles.

25. As he says in Osee : I will call not my people, my people : and not beloved, beloved : and not having obtained mercy, having obtained mercy.

26. And it shall be : In the place where it was said to them : You are not my people ; there shall they be called sons of the living God.

27. And Isaias exclaims for Israel : if the number of the sons of Israel were as the sand of the sea, a remnant shall be saved.

28. And the word is consummating and shortening in equity ; because God will make an abbreviated word on earth :

29. And as Isaias foretold : Unless the Lord of Sabaoth had left us a seed, we should have become like Sodom, and should have been like Gomorrha.

The point insisted on in this passage, which the Jews were unwilling to admit, is the call of the Gentiles to equal privileges with the Jews. The vessels of mercy prepared for glory are we, baptized believers in Christ, called equally and indifferently from among Jews and Gentiles. There is, of course, no special reference to the Apostles, who were all Jews. And this call of the Gentiles, the Apostle maintains, is foretold by the Hebrew prophets, as well as the approaching destruction of the unbelieving Jewish nation, which fell upon them nine or ten years after these words were written in the overthrow of the city of Jerusalem by Vespasian and Titus. The Gentiles were once not God's people, nor, in their then present state, beloved ; God's love had, nevertheless, not abandoned them, and they would now become his people. In the place where he said to them, you are not my people, in Greece, in Italy, in Gaul, and elsewhere, where the true

God was not known and idols were worshipped in his place, the *sons of the living God* should soon glorify his name. Though Israel might be numerous as the sand of the sea —they certainly numbered many millions in the Apostle's time—only a *remnant*, as it were, a handful, would find deliverance from the calamities about to fall upon their nation, by accepting the faith of Christ. This was the case previously to the destruction of Jerusalem; after that event it is probable that the bulk of the Jewish nation believed, and formed the nucleus of the Christian churches throughout the world, being absorbed into its new nationality. But the consummation of God's wrath was speedily to come; God would make *an abbreviated word*, short work, in the great movement which was soon to convulse the Roman empire and the eastern world. And unless the God of armies had left us a seed, the Blessed Virgin, the Apostles, and their early converts among the Jewish nation, who were the seed of the Catholic Church —the destruction of the Jewish race would have been as comprehensive and complete as that which once overtook the guilty Cities of the Plain.

The passages quoted from Osee and Isaias have a special and prophetic meaning assigned to them by the Apostle, which is not their literal meaning. He quotes Osee ii. 24, i. 10, with verbal accuracy, but these passages, as is observed by Theodoret, refer literally not to the Gentiles, but to the ten tribes of the Kingdom of Israel, who, being carried captive into foreign lands by the Assyrians, and, having thereby ceased to be the people of God, would resume that privilege by gradually returning to their own land, which would once more be *beloved*. This was in effect fulfilled, and the land of Galilee, where they generally settled, was the principal scene of our Lord's ministry, and was a flourishing and populous country in those times. These people were converted to

the faith of Christ, almost *en masse*, within two generations after our Lord's Ascension, and were truly called *sons of the living God.* Isaias x. 22, 23, quoted in verses 27, 28, of the text, refers to the small number who would escape the invasion of the Assyrians in the reign of King Ezechias, and the ruin which was soon to fall upon the Assyrian armies. The passage quoted in verse 29 of the text is Isaias i. 9, which describes the desolation of the land of Juda in those times. It does not follow that the mystical and prophetic interpretation of the words of the prophets, which the Apostle points out, may not have been present to the minds of the prophets, or contemplated by the Holy Spirit who inspired them, as well as the literal one.

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30. What then shall we say? that the Gentiles, who followed not justice, have apprehended justice: but the justice, which is of faith.

31. But Israel, by following the law of justice, into the law of justice did not come.

32. Why? Because not of faith, but as if of works; for they stumbled upon the stone of stumbling.

33. As it is written: Behold I lay in Sion a stone of stumbling, and rock of scandal: and every one who believeth in him, shall not be confounded.

30. *When then shall we say?* The conclusion to which these considerations have led us is this, that the pagan nations, who sought not reconciliation with God, at least in the way God appointed, and of which they had lost the traditional recollection, have attained to that reconcilation, namely justification by faith in Jesus Christ. Israel followed the law of justice, adhering at least in profession to the enactments of the law of Moses, and yet they

missed the meaning of that law, and so justice did not come. Why was this ? Simply because the Gentiles believed in Jesus Christ, and the Jews did not. Not that one were created to glory, the others to disgrace, but for a different reason: *they sought it not by faith.* And they stumbled upon the stone of scandal, the humility of Christ, of which God had long since warned them by the prophet, Is. xxviii. 16, viii. 14.

Doctrinal Corollary.

The argument of the Apostle in this Epistle, so far as it has proceeded up to this point, may be summed up as follows.

The general object was to put an end to an altercation between the converts from the Jews and Gentiles in the Roman Church, as to which had the best right and title to God's grace. This leads the writer to an explanation of the real source of Christian justice, and how fallen man is justified.

In Chap. I, he shows that the Gentiles were not justified by the law of nature, and had obtained thereby no merit with God.

II. Neither were the Jews justified by the law of Moses, which they had not kept.

III. Gentile and Jew are alike under sin, and want the glory of God ; and their justification is God's free gift, given through faith in Christ to all believers alike, Gentiles and Jews.

IV. Abraham, the father of the faithful, was himself justified by faith.

V. To show the excellence and utility of Christian justice, he compares it with the original sin of Adam.

VI. The faithful, being justified, are reminded that holiness of life is required from them.

VII. Concupiscence remains in the Saints, but is overcome by grace.

VIII. He describes the effects of the action of the Holy Spirit in the justified. From this it follows that the Jews, refusing to believe in Christ, are no longer the people of God. And for this he expresses his sorrow in the opening of ch. ix.

It will be at once apparent that the whole of this argument throughout has reference to justifying grace, which the Gentiles had obtained through faith, and the Jews, as a nation, lost through unbelief. This appears also in what follows. His sorrow for the Jews is not for their fall from glory, or eternal predestination. From that, none can fall; and the predestination of individuals was not within his cognisance. He grieved because by their incredulity the Jews had lost grace, and were out of the way of salvation.

The spiritual children of Abraham, typified by Isaac and Jacob, are those in whom God's promises are fulfilled. These promises are blessing, justice, sanctity, adoption to be the sons of God in Christ. And it is formally stated in v. 30 that the subject under discussion is justice or justification.

The two following chapters confirm this conclusion. In ch. x. he declares that God had called Jews and Gentiles alike to justification by faith, but that the Jews had refused to listen to the call. In ch. xi. he explains that the whole people of the Jews had not fallen away from God, and urges them to faith in Christ, that they may be once more grafted into the olive tree of the Church of Christ, and be again the people of God: exhorting the Gentiles to fear, lest they too be cut off.

The whole argument, therefore, relates to grace, not glory.

Grace, not prevenient, nor grace of vocation. This he

assumes, and proves, v. 16-19, to have been granted : but justifying grace, which delivers from sin and death, and invests those who receive it with the character of children and heirs of God.

It is clear, therefore, from the general scope of the Epistle, that it has no reference to eternal glory, gratuitous predestination of individuals to glory, or reprobation from it : neither is there any text or particular passage in it which has any reference to this subject. This will be seen by reference to the notes appended to each portion of the text.

It may be said that if the Apostle treats of grace, he treats also by inference of glory. This is true, because those whom God calls to grace, he intends for glory, and calls them with that end in view. But it does not follow that the mode of obtaining grace, and the mode of arriving at glory, are necessarily the same, nor is it logical to argue from one to the other, and infer from gratuitous conferring of grace, a gratuitous destination to glory.

I conclude, then, that to ascribe certain texts of this chapter to gratuitous predestination to glory, or reprobation from it, is contrary to the mind of the Apostle, because he is not treating of this subject. See the notes *passim*. And secondly, that the opinion of gratuitous predestination to glory is apparently not founded on the formal and expressed declaration of any text of Scripture ; but at most on some passages which are obscure, and which have been interpreted in a manner opposed to the mind of the Apostle. And if there is any opinion which requires such a clear and express declaration of Scripture, it is this opinion of God's predestination to glory previous to all foreseen merit ; whereas it is so far from being thus clearly enunciated, that it rests upon no text at all, or only on passages which are obscure.

What Saint Paul says of Esau and Jacob, of the figure

of the potter, and in some other passages, is very obscure : a fact which is made apparent by reading the words of the text, and by the variety of interpretations which have been given of it. And yet it is upon these passages that the doctrine of gratuitous predestination and reprobation, without reference to foreseen merit or demerit, principally rests. On the other hand, the contrary opinion is founded on passages which seem much clearer and more express ; v. 9. *God will have all men saved*, and others which will be referred to presently.

What opinion, then, are we to hold regarding the mystery of predestination ?

If it is certain that the Epistle to the Romans has no bearing on the question, the mystery remains where it was, and must be considered without reference to it.

And first, I think that it is impenetrable to mortal intelligence.

The question is not whether it is *possible* for God to choose some before, or some after, foreseen merit. This is acknowledged on all sides. It is a question of fact : whether God has in *fact* chosen some to glory, antecedently to all foreknowledge of their merits. This fact, I think, is concealed from the knowledge of mortal men, and impenetrable to our intelligence.

The reason of this, is that a fact depending solely on the eternal will of God cannot become known to us except by revelation ; and this fact is not clearly and expressly revealed to us. Revelation comes to us from God, either through the Scriptures or through tradition ; but neither Scripture nor tradition is clear and express on this subject. For if Holy Scripture seems to favour predestination in some passages, in others it seems to contradict it, as will appear from some which will be quoted below. We can learn from this source, therefore, nothing which is entirely certain and consistent on this subject.

Tradition is equally uncertain. The holy fathers and councils are not in agreement regarding this fact, some affirming it, and others denying : and Saint Augustine, in particular, is cited by theologians on both sides, on account of the different modes in which he speaks of it.

But since we have no clear and constant revelation on this point, it would be better to suspend our judgment regarding it ; rather humbly adore the sacred cloud than rashly endeavour to pry into it.

I think, in the second place, that the opinion which refers the causes of positive predestination, and negative reprobation, exclusively to the will of God, is probable and catholic ; provided that together with that predestination and reprobation there be admitted an antecedent will of God, which confers or prepares sufficient means of salvation to others than the predestinate.

But since there is no passage of Scripture from which we can plainly infer this negative reprobation antecedently to all demerit, or positive predestination antecedently to all merit : (for verse 21 of this chapter, from which it is principally deduced, will bear a different sense, as is apparent from the explanation we have given of it, and is explained in a sense entirely different by some holy fathers, Greek and Latin, before the time of Saint Augustine, and many since, for which see P. Petavius, theol. dogm. x. de predest c. 10) no divine authority binds us to this opinion of gratuitous predestination. On the other hand there are many other passages of Scripture which are clearer, and which favour the opposite, and which, therefore, rather tend to deter us from accepting it.

I think, then, in the third place, that the opinion opposed to gratuitous predestination is founded on many passages of Scripture which assert clearly and expressly that God wills the salvation of all men, wills not that any should perish, &c. These passages appear to agree much better

with this opinion than with the other ; it ought not therefore to be condemned as false and opposed to Scripture, but rather embraced as more in conformity with the sacred Scriptures, which are the witness of the will of God.

These passages of Scripture are the text already quoted, *God will have all men saved*, 1 Tim. ii. 4, where in the notes it will be shown that propositions restrictive of this statement are alien to the mind of the Apostle. The same Epistle, iv. 10, *Who is the saviour of all men* ; 2 Pet. iii. 9, where the writer, as if designedly explaining the statement of Saint Paul in the Epistle to Timothy, says, *Not willing that any should perish, but that all should return to penance.* 1 John ii. 2 : *He is the propitiation for our sins, and not ours only, but those of the whole world.* Matt. xviii. 14 : *It is not the will in the presence of your Father in heaven, that one of these little ones should perish.* Matt. xxiii. 37 : *How often have I wished to gather thy children.* Ezech. xviii. 23 : *Is it of my will, the death of the wicked ?* Is. v. 3. *Judge between me and my vineyard. What more could I have done ?*

After these and other testimonies of Scripture, can those who simply believe that God wills the salvation of all men, say to God safely and securely. If we are deceived, we are deceived by thee ?

You will reply that the opinion of Saint Augustine, whom the Roman Pontiffs and Councils profess that they follow as their guide in these questions, is opposed to that which has just been expressed.

I reply, first, that many deny the fact, and adduce passages of Saint Augustine which are inconsistent with this view.

Secondly, granting for the sake of argument, what I am not prepared to admit, that this was Saint Augustine's opinion, all propositions advanced by Saint Augustine in his refutation of heresy are not considered *de fide* by those who have expressed the highest commendation of his

teachings, the Holy Pontiffs and Councils, some of these propositions they have defined to be of faith, others they have judged to be spoken *probabiliter*: and left to the free judgment of posterity.

This is clearly stated by Pope Celestine, who, after his condemnation of the capital errors of the Pelagian heresy, concludes thus: Deeper and more difficult portions of questions occurring, and treated of in full by those who have opposed the heretics, we do not presume to overlook, but neither do we think it necessary to add anything to them (*astruere*). And among these deeper questions, this controversy on the subject of predestination may certainly be included.

Both opinions, therefore, are probable, and either may be embraced consistently with the opinion, just cited, of the Roman Pontiff. Whichever we embrace, we should do so with trembling and humility, under the full conviction that *the judgments of God are inscrutable*.

[NOTE. This controversy was closed, a few years after these observations were published, by the Bull *Unigenitus*, issued by Clement XI. in 1713, and confirmed by Benedict XIII. 1725.]

CHAPTER X.

BRETHREN, the will of my heart, and my prayer to God is for them, to salvation.

2. For I bear them witness that they have the zeal of God, but not according to knowledge.

3. For ignoring the justice of God, and seeking to establish their own, they have not been subject to the justice of God.

4. For the end of the law is Christ, to justice to every believer.

CH. X. In this chapter the Apostle again urges and enforces the doctrine already stated, that salvation is attainable by all the human race, and can only be attained, by the sincere acceptance, and the public profession, of the faith of Jesus Christ. This imposes upon Christians the duty of making the Gospel known to all nations, but this should be done in submission to the authority of the Church.

1. *For them, to salvation.* The Greek text reads *for Israel to salvation.* The whole of this chapter has special reference to the peculiar circumstances of the Jewish people, but the principle stated is equally applicable to all nations. The word *will* is in the Greek *good will.* He has said sad things already, and has something sadder yet to say; and to remove all suspicion of any enmity or dislike (towards the Jews) he speaks with elaborate caution and kindness in this exordium. Saint Chrysostom. Saint Paul cannot have considered the Jews as reprobate and

incapable of salvation, or he would not have prayed for their salvation. He refers, as in the last chapter, to their fall from justice, which is not irrecoverable.

2. *They have the zeal of God.* Zeal for the law of God, but not knowledge. Ill-directed zeal is a frequent cause of mischief. The impulse of the heart alone is not a safe guide, because the judgment is fallible, and knowledge limited; but we are safe in acting according to the teaching of the Church.

3. *Ignoring the justice of God.* The ignorance of the Jews is not admitted as an excuse by the Apostle. For they must have known, since they diligently studied the Scriptures, that *Christ is the end of the law*, and that through faith in Christ they must obtain the remission of sins for which the law confessedly contains no provision. This remission of sins through Christ is *the justice of God.* They sought, instead of seeking this, to prove their own, which by the terms of the law itself they knew to be impossible. Their ignorance being wilful, zeal is no compensation for it.

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5. For Moses wrote, that the justice, which is of the law, the man that does shall live in it.

6. But the justice which is of faith, speaks thus: Who shall ascend to heaven? that is, to bring down Christ.

7. Or who shall descend into the abyss? that is, to bring up Christ from the dead.

8. But what saith the Scripture? The word is near thee, in thy mouth and in thy heart: this is the word of faith which we proclaim.

9. That if thou shalt confess with thy mouth the Lord Jesus, and in thy heart believe that God has raised him from the dead, thou shalt be saved.

10. For with the heart is belief to justice: but with the mouth confession is made to salvation.

5. *Moses wrote* Lev. xviii. 5, *keep my laws and judgments, which the man who does shall live in them.* The lawyer said *to* Christ, Luc. x. 27, Thou shall love the Lord thy God with all thy heart. This was the summary of the law. Christ answered, Thou hast answered right: *do this and thou shalt live.* He acknowledged that he was convicted from his own mouth: for who has ever *done this*? Perfect obedience to the law of God, such as will obtain *justice* in God's sight, is unattainable by human nature. All stand in need of the remission of sin, *the justice which is of faith.* And this is not laborious or difficult. It is not necessary to ascend to heaven, or go down to hell (cross the seas) in search of it, Deut. xxx. 12. Christ will come down from heaven, re-ascend from hell. What we have to do to obtain the justice which comes from faith, is to believe. This is the word *faith* which we proclaim; near thee, in thy mouth, and in thy heart (Deut. xxx. 14). With thy mouth confess the Lord Jesus Christ, with thy heart believe his incarnation, passion, resurrection—all which briefly are summed up in the belief that God has raised him from the dead—and *thou shalt be saved.*

10. *Confession is made unto salvation.* Who shall confess me before men, him will I confess, Matt. x. 32.

The facility of faith, and its reasonableness, are stated by Tertullian in the words: Credible, because incredible; not to be ashamed of, because shameful. That is, if the mysteries of God are far above our intelligence, this is what we should expect, and a reason for accepting them. And if they are ridiculed by a wicked and thoughtless world, this a reason to honour and reverence them. Whoever is ashamed of me and my words, of him shall the Son of man be ashamed, Luc. ix. 26. Who is ashamed of Christ is unworthy to serve him, much less reign with him.

11. For the Scripture saith : Every one who believeth in him, shall not be confounded.

12. For there is no distinction of Jew or Greek : for the same Lord of all, is rich to all who invoke him.

13. For every one, whosoever shall have called upon the name of the Lord, shall be saved.

11. *The Scripture saith :* Is. xxviii. 16. Vulgate, *who believes need not make haste.* He who believes in Christ and perseveres in faith is sure of salvation, and need not be in solicitude and anxiety, for his hope will not be disappointed or confounded, as in ch. v. 5, *Hope does not confound.* The statement of the ancient Prophet is universal and comprehensive. He makes no limitations or distinctions. *Every one who believes*, Jew or Greek. God is the Creator of all men, of all nations, and therefore is abundant in kindness and mercy to all the race of man, if they believe him, trust him, and invoke his mercy. God is *rich* as he is *just*; not only in himself, but in the communication to man of the true justice and the true riches.

13. *Every one whosoever shall call upon the name of the Lord, shall be saved.* The words are quoted from Joel ii. 32. *Ask and you shall receive.* It is, however, to be understood that the invocation of the name of God must be accompanied with real faith, hope, contrition, and charity. Turks, heretics, ungodly Christians, often call on the name of God, yet they are not thereby saved, because they have not these indispensable conditions.

Prayer includes faith, hope, charity, and all religion. *Faith prays*, says Saint Augustine.

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14. How, therefore, shall they invoke him, in whom they have not believed ? Or how shall they believe in him, whom they have not heard ? And how shall they hear without a preacher ?

15. But how shall they preach unless they are sent ? as it is written : how beautiful are the feet of them that evangelize peace, that evangelize good things !

16. But not all obey the Gospel. For Isaias says : Lord, who has believed our report ?

14. *How, therefore, shall they invoke him?* This appears to be an objection urged in excuse of the incredulity of the Jews, to whom the whole of this chapter is intended especially to apply. If the invocation of Christ is the means God has appointed for salvation, how shall the Jews, now scattered over all the regions of the world, benefit by this means, if they have not believed in Christ, nor heard his teaching, which was confined to Judea and Galilee, and no one has been sent to instruct them ? For it would seem that it was then only recently that the Apostles, who mostly remained together at Jerusalem for fifteen years after the Ascension of Christ, separated to carry the Gospel to distant lands. The Apostle replies to this in verse 18, but he first observes that the fault is in great measure with the Jews themselves. The message was one they ought to have received with joy. Remission of sins, reconciliation with God, the gifts of the Holy Spirit, eternal glory, were offered them by Christ and the Apostles, in accordance with the prediction of Isaias lii. 7. How beautiful are the feet of them that evangelize peace, that announce good tidings ! Yet the Jews in Christ's own land did not all obey the Gospel, though he announced it himself, and still less those who heard it from the mouth of the Apostles. Is. liii. 1, Lord, who hath believed our report? literally our *hearing* ; our report of the things we have *heard* from the lips of Christ.

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17. Therefore faith is of hearing, and hearing through the word of Christ.

18. But I say: Have they not heard? And indeed their sound went out into all the earth, and their words to the end of the world.

19. But I say: Did Israel not know? First Moses says: I will send you for emulation among not a nation, into a foolish nation I will send you in wrath.

20. And Isaias is bold, and says: I have been found by those who sought me not: I appeared openly to those who interrogated me not.

21. But to Israel he says: All day I have held out my hands to a people unbelieving and contradicting.

17. *Faith is of hearing. Occasionaliter.* Faith is a gift of God; but is ordinarily communicated, at least to adults, by hearing the word of Christ explained and taught. The Greek text has *the Word of God*, and so has the Syriac version. No doubt it is true, that to believe, the Jews must *hear*. But, have they not heard? What does the Prophet David say, Ps. xviii. 5. *Their sound went forth*, like the thunder, *over all the land, their words to the end of the earth*. This magnificent prophecy has since been fulfilled on a larger scale, and with grander results; but even in the days of Saint Paul, when this Epistle was written, it was so far true that during the twenty years, or more, that had elapsed since the Ascension of Christ, and the descent of the Holy Ghost at Pentecost, the Jews at least, in all accessible parts of the world, must have heard the teaching of the Apostles, and learned the coming of Christ.

Saint Thomas, referring to this prophecy of David, considers the question what opinion we ought to hold of those who have never heard the Gospel of Christ? His answer is, that they are excusable up to a certain point from the charge of infidelity; but that they are damned on account of original sin and the other sins which they

have added. But he proceeds to say that if they had done what was within their power and knowledge, God would, in his mercy, have provided for them by sending them a preacher, as he sent Saint Peter to Cornelius, Saint Paul to the Macedonians. At the same time the grace to do what was already in their power itself, proceeded from God, who moved their hearts.

10. *But I say : Did not Israel know ?* Certainly they knew, from the very fact that they saw the Gentiles all around them accepting the faith of Christ, from which in their obstinacy they excluded themselves. Moses and Isaias both foretold this long ago. Moses first Deut. xxxii. 21, as in the text. I will urge you to jealousy by that which was no nation ; I will provoke you to wrath by a foolish people : the Gentiles, namely, whom the Jews regarded as foolish, and who were not of the race of Abraham. Isaias exhibited great courage when he faced the prejudices of his own nation, in very difficult times, and boldly predicted the conversion of the Gentiles. He speaks in the person of Christ : I was found by them that sought me not, I appeared to them who did not *interrogate* me, but consulted instead their own augurs, oracles, and false divinities. But if the Gentiles, or multitudes among them, joyfully accepted salvation in Christ, the Jews remained incredulous, obstinate, cavilling. Is. lxv. 2. All day long—all the time of my mortal life—I stretched forth my hands, in earnest persuasion. All the day, one day, I stretched them out on the cross : but they contradicted and blasphemed.

Doctrinal Corollary.

Saint John Chrysostom observes at the conclusion of this chapter that Saint Paul has given a perfectly clear

solution of the objections proposed to him, or which he foresaw might probably be offered to his argument, and proved that the infidelity of the Jews was the consequence of their obstinacy alone, and that no valid excuse can be offered for them. A father will sometimes call his child, and the child will not come ; but if another listens to the call, emulation will effect what obedience would not, and he will then run to his father's presence. Thus God, having in vain called upon the Jews, with outstretched arms, all day, provoked them at length to emulation by calling the Gentiles, whom they despised and looked down upon, and brought these into his Holy Catholic Church. Alas ! this failed too. The Jews still remained obstinate. What excuse can they find ?

The cause of the rejection of the Jews, as assigned by the Apostle, is solely and entirely their own obstinacy and malice ; not any reprobating decree of God : to which he makes no allusion, and which, if it existed, would render his argument irrelevant.

The Gentiles, called by God, and sought, came and were found. *I appeared* ; the grace of prevention and vocation. *I was found* : the co-operation of the Gentiles with the grace of faith.

CHAPTER XI.

I SAY then: Has God rejected his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

2. God has not rejected his people, whom he foreknew. Know you not in Elias what the Scripture says: how he questions God against Israel:

3, Lord, they have slain thy prophets, dug down thine altars: and I alone am left, and they seek my life.

4. But what says the divine answer to him? there are left to me seven thousand men, who have not bent knees before Baal.

5. So therefore in this time also remnants have been saved according to the election of grace.

6. But if of grace, now not of works: otherwise grace is not grace.

CHAPTER XI. In this chapter the Apostle points out that the rejection of the Jews is only temporary, and their conversion deferred to a later time.

1. *I also am an Israelite.* I am a living proof that God has not rejected his people. I am an Israelite by descent, a child of Abraham, and of the tribe of Benjamin, and yet I am a Christian and an apostle of Christ. It is very probable that he was a descendant of his illustrious namesake, king Saul. On the failure of the expectation of the Jews that Christ, as head of the house of David, would make them independent of the Roman power, which disappointment caused his death, they turned to Saul, whose

energy and ambition, and the purity of his patriotism, gave them great hopes. If this was the case, his conversion must have been a severe blow to the turbulent government of the Jews.

2. *God has not rejected his people*, those at any rate of them who he *foreknew* would believe in Christ. Or, the people whose future greatness he predicted while they were yet only a single household, in the days of Abraham. Nor am I the only believer in Christ. *In Elias*, in the person of Elias; or by a Hebrew idiom, about Elias. Verses 3 and 4 of the text quote the words of 3 Reg. xix. 14, 18. The altars of God were overthrown by Achab and Jezabel out of hatred for the worship of God. Their original construction was, however, a violation of God's command in Deut. xvi. 2, and they were finally destroyed from motives of piety by the kings of Juda, Ezechias and Josias. Elias was informed that he was not, as he supposed, the only worshipper of the true God left, for there were yet seven thousand men, heads of families, who had not knelt before Baal. The Greek has τῇ Βάαλ, to the statue of Baal, who was a masculine divinity, the word meaning *Lord*. Cornelius à Lapide is of opinion that the number seven thousand is put for a large and indefinite number, *seven* being often used in this sense in the Hebrew writings, and of this he gives several instances.

The true servants of God are sometimes lost in the multitude of the ungodly, especially in times of corruption and infidelity. We scarcely know of their existence, and cannot estimate their number. But God knows his own. *Preserve me, Lord, for the holy has disappeared. Hide me under the shadow of thy wings. Keep me as the pupil of the eye*, since I have hoped in thee and in thy grace.

Thus at this time, the Apostle proceeds, there is a number, to me unknown, possibly few and a mere handful or remnant, but some certainly, of the Hebrew nation, who

have been saved, that is justified by faith, *according to the election of grace*, God's gratuitous election, calling those who are willing to obey the call, to faith in Jesus Christ. And if this is so, their justification is not to be ascribed to their obedience to the law, by which no one could ever be saved, but is of grace, that is, of God's free mercy. It is the very nature of the grace of justification, at least in the first and original bestowal of it, that it is not, and it cannot antecedently, be merited, but is God's gift. Or else it would not be *grace*, which means this and nothing else, but a reward.

Saint Paul introduces this sentence in this place out of humility, and with reference to himself, claiming no merit for his own conversion. It is an effective argument in favour of the position which this Epistle is intended to establish.

Two answers may be given to the question, *why* the faithful penitent is justified by God. 1. Because he has disposed himself by grace. 2. Because such is the free will of God. These are perfectly reconcilable. And in this way Cornelius à Lapide and Tyrinus consider that the variously-expressed opinions of different Fathers may be reconciled : as when Saint Chrysostom says that a man is elected to justice, because he consented to grace and believed ; and Saint Augustine, because God has gratuitously chosen him to justice.

The Greek text adds at the end of verse 6 the following words : *But if of works, now not of grace, otherwise work is no more work.* The Syriac and Arabic versions have the same. Erasmus thinks the addition superfluous, and not Saint Paul's, nor in accordance with his meaning. It is not found in the Vulgate.

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7. What then ? That which Israel sought, he has not

attained: but the election has obtained it: and the rest have been blinded.

8. As it is written: God gave them a spirit of compunction: eyes that should not see, and ears that should not hear, even to this day.

9. And David says: Let their table be for a snare, and for capture, and for scandal, and for retribution to them.

10. Let their eyes be darkened that they see not: and do thou always bend down their back.

7. *When then?* What is it I am maintaining? that the greater part of the people of Israel, seeking justification by the works of the law, have not attained to it, for want of faith in Christ; but the minority, who have embraced the Christian faith, have obtained justification; the rest were blinded and hardened by their own unbelief. The Greek text has *were hardened*, or grew hard. The Syriac: were blinded in heart. Directly and properly by their own malice, indirectly hy God's abandoning them, as explained in ch. ix. 18, 21, 22.

8. *As it is written.* Is. xxix. 10. The Apostle does not quote the passage *verbatim*, but gives approximately the sense of it. A spirit of *compunction* means here a spirit of blindness, as if the eyes were pricked with the point of a needle, to make them blind. The original has a spirit of *sleep*. They had eyes to see the miracles of Christ, but saw them not, ears that heard his words, and heard them not. The reference here is to Is. vi. 10.

9. *Their table*, the Holy Scriptures, spread before them, for their spiritual nourishment and delight, becomes a snare to take them, a stumbling-stone over which they fall, a retribution bringing God's anger against them, because they would not in the Scriptures recognise Christ.

10. The eyes of their mind are darkened, and their will bowed down to earthly things, for which alone they

care. Ps. lxviii. 23, 24. The above is the figurative sense in which the Apostle applies the language of the Psalm, of which the literal meaning is different. Compare Job xxi. 14. Depart from us, for we desire not the knowledge of thy ways ; and xii. 25. God suffers them to grope as in darkness, and wander like the drunk.

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11. I say then : have they stumbled to their fall ? God forbid. But, by their fault, there is salvation to the Gentiles, to urge them to emulation.

12. But if their fault is the riches of the world, and their diminution the riches of the nations : how much more their fulness !

13. For I speak to you Gentiles : as long as I am the Apostle of the nations, I will do honour to my ministry.

14. If by any means I may provoke my flesh to emulation, and save some of them.

15, For if the loss of them is the reconciliation of the world : what their assumption but life from the dead ?

I say then : is their fall irremediable ? God forbid. They will rise again. Meanwhile God is making use of it for the salvation of the Gentiles, and the conversion of the Gentiles will in turn move the Jews to emulation, for their conversion. If the fall of the Jews enriches the world, by the spread of the faith among all nations, and the rejection of the Jews who will not believe, their *diminution*, occasions the sanctification of innumerable multitudes of people of other nations ; how much more will the complete conversion of the Jewish people enrich the nations of the earth ! I am not afraid to speak openly to you, the Gentiles ; for as the Apostle of the Gentiles, I will value and hold in honour my Apostolic ministry. There is nothing I am not ready to do for you ;

but I am eager also to provoke my own countrymen to emulation by your example, and call at least some of them to faith in Christ, and to salvation. If their rejection has reconciled the world to God, what will their general conversion be, but like a resurrection from the dead, for which therefore you ought with me to hope and pray.

The unbelief of the Jews was not in accordance with the will of God ; but God's wisdom made use of it to further the conversion of the rest of the world. It set the Apostolic teachers free to turn to the Gentiles. And the destruction of Jerusalem obtained for the Christian Church the favour and protection of the civil power, who now distinguished between the two, and had the Christians on their side in the Jewish war. There was no renewal of persecution from the accession of Vespasian in 69 to the reign of Domitian, in 95, and during this period of tranquility the Christian Church increased from a rivulet to a mighty stream. St. John the Evangelist was the only member of the Apostolic College who lived through this period, the others having all suffered in the persecution under Nero. In v. 12, the Greek text has their *fall*, or *ruin*.

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16. But if the portion is holy, so is the mass ; and if the root is holy, the branches also are holy.

17. But if some of the branches were broken, and thou, being a wild olive, hast been grafted among them, and art become a partner in the root and in the richness of the olive.

18. Do not boast against the branches. But if thou boast : thou dost not bear the root, but the root thee.

16. *If the portion is holy*, the first fruits, or portion of the corn presented as an oblation, the offering of which

was held to consecrate the rest. Or possibly, if the quantity offered was too great to place on the altar, a portion only was used, and was considered to consecrate the whole. The Patriarchs and Prophets of the Hebrew nation were certainly holy, and from them the whole race drew sanctity in a certain degree. The conversion of the whole race is therefore to be hoped and prayed for. The Patriarchs were the first fruits, or *delibation*, of the Jewish race, and the root of the tree, the branches of which derive sanctity from the root.

17. Some of these branches were broken off, by the rejection and unbelief of the Jews; and thou, the *oleaster*, the Gentile, grafted in their place, as if by accident. In this situation thou partakest the privileges of the true people of God, the faith and grace of the older Saints, the richness of the olive. Boast not against the rejected branches. And remember that their root now bears thee, thine own was fruitless and sterile.

Calvin argues from v. 16 that the children of Christian parents do not need baptism, being already holy. This would be true, if all that baptism confers is an exterior and adventitious sanctity, such as can be inherited from Patriarchs and holy men. But it would be equally true of adults, both Jew and Christian.

Abraham, Isaac, Jacob, Patriarchs, Prophets, Apostles, were all Jews or Hebrews. These are the root of the olive. *We are built upon the foundation of the Apostles and Prophets*, Eph. ii. 20. Christ said: *Salvation is of the Jews*, Joh. iv. 22. The Patriarchs owe nothing to us, but we owe much to them.

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19. Thou wilt say then: the branches were broken off that I might be grafted in.

20. Fairly said: they were broken off for unbelief. But thou standest by faith: think not loftily, but fear.

21. For if God spared not the natural branches, lest perhaps he spare not thee.

22. See, therefore, the goodness and severity of God : to those, indeed, who fell, severity ; but the goodness of God to thee, if thou remain in his goodness, otherwise thou too shalt be cut off.

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20. *Fairly said.* The same causes led to the excision of the old branches and the insertion of the new. The humility of Christ offended the Jews and attracted the Gentiles. They were broken off for incredulity : thou standest by faith. Be not, therefore (in the Greek) lifted up in mind. The Syriac has : let not thy mind be lifted up. For faith may be lost. This passage refutes Calvin's assertion that this is impossible.

We adhere to Christ by faith and grace : but humility and fear are the guardians of faith and grace.

21. *Lest perhaps he spare not thee.* Faith may be lost by apostasy. This was the case with the celebrated Christian apologist Tertullian, who joined the Montanist heresy, and died out of the communion of the Catholic Church, early in the third century, and multitudes of others who are now less known.

22. See the goodness of God in freely offering remission of sins, the gift of the Holy Spirit, and life eternal, to all mankind, on the condition of faith in Christ : and the severity with which he insists upon this condition, without which salvation is impossible. It was this which occasioned the fall of the unbelieving Jews, *those who fell*, though they were God's chosen people. His goodness is assured to thee, if thou remain in it, persevering in faith, and in compliance with the laws of God and the Church, failing which, faith may not improbably be lost.

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23. But they also, if they remain not in unbelief, shall be grafted in : for God is able to graft them in again.

24. For if thou hast been cut off from the wild olive whence is thy nature, and against nature grafted in the good olive ; how much more they, who are by nature, shall be grafted in their own olive ?

23. The Jews, if they abandon their incredulity, may be once more grafted into the unity of the Catholic Church. Not only is this possible to God, but it is obviously easy. If thou, the Gentile, hast been removed from the wild olive of thy birth, and grafted in the fruit-bearing olive tree of God, with still greater ease can the Jews, sprung originally from the stock of God's olive, be restored to it again. God is mighty, and nothing but unbelief hinders their restoration.

The grafting a wild shoot on a fruit bearing stock, is a proceeding unknown to the art of cultivation. That the wild shoot so grafted should bear the fruit of the cultivated tree, would be *against nature*, and a sort of miracle. If it bore any fruit at all it would be the wild fruit of its own original nature. Yet the Gentiles, grafted into God's olive by Baptism, bear good fruit to God. Much more the descendants of God's ancient people, and of Patriarchs and Prophets, restored to the original stock whence they were cut off, will bear good fruit.

We ought not to despair of the salvation of any human being, because God is able even of the stones to raise up children to Abraham. Still less should we despair of the salvation of anyone who has received Christian Baptism, in which he was grafted into Christ. If God is able to save Turks and infidels, more easily can he save the Christian, though a sinner.

25. For I would not you should be ignorant, brethren, of this mystery (lest you be wise to yourselves) that blindness in part has happened in Israel, until the fulness of the nations enters.

26. And thus all Israel shall be saved, as it is written: There shall come from Sion who will deliver, and turn away impiety from Jacob.

27. And this covenant to them from me: when I shall have taken away their sins.

28. According to the Gospel indeed they are enemies on your account; but according to the election they are most beloved on account of the fathers.

29. For the gifts and calling of God are without repentance.

30. For as you also once believed not God, but have now obtained mercy on account of their unbelief:

31. So they also have not now believed for your mercy, that they also may obtain mercy.

32. For God has concluded all things in unbelief, that on all he may have mercy.

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25. I wish to reveal to you a secret which possibly I should have suppressed, were it not that the knowledge of it is necessary for you, to repress the pride and exultation you are disposed to indulge in on the score of your faith, as knowing more than other men know. (In the Greek, that you may not be arrogant to yourselves.) Blindness of heart has fallen upon a great part of the Jewish nation. (This is the phrase used in the Syriac: the Greek has *hardness* or obduracy) until the number of the Gentiles who shall believe in Christ have entered the fold of the Church. Then, the number of the Gentile converts being complete, the whole Jewish nation will be converted to God, as predicted in Is. lix. 20, and xxvii. 9. Their rejection of the Gospel of Christ has, indeed, made

them the objects of God's displeasure, and has at the same time facilitated and expedited your conversion. For God's original design was the acceptance of Christ by the Jewish people in the first instance. This was defeated by their unbelief, and the message of salvation then offered to you. But they are still beloved on account of God's choice of their nation in ancient times, and for the fathers' sake. God's gifts and promises, once given, are never recalled. You yourselves once believed not in God, but through the incredulity of the Jews you have now received his mercy. So in turn they also are now unbelieving for the very reason that you have obtained mercy; (the Greek, they disbelieve in your mercy, that God can really have extended his mercy to the Gentiles) and God will turn even this ultimately to their salvation, for they will one day believe in Christ for this very reason. For God, in his wonderful providence has permitted all nations successively (the Vulgate has *all things*, the Greek and the Syriac *all men*) to fall into unbelief, in the Syriac into disobedience. First the Gentiles, and now the Jews, that each may learn that it is to his gratuitous kindness and mercy alone that they are indebted for their salvation. He has permitted all men, Saint Thomas says, to be bound by the chain of error in some form or other, and from it there is no escape but by the grace of Christ, *that God may have mercy upon all*, and display this mercy to the whole world without exception.

From the statement of the Apostle in verse 27, and the words of the Prophet Malachi, iv. 5, 6, Behold, I will send you Elias the prophet, before the great and terrible day of the Lord comes. And he will convert the heart of the fathers to the sons, and the heart of the sons to their fathers; lest by chance I come and strike the earth with anathema—there has arisen a tradition that the Jewish nation will be converted to Christ before the end of the

world, and that the Church will be complete in unity and perfection in the union of Jews and Gentiles.

(Some modern writers consider that the prediction, *All Israel shall be saved*, was fulfilled after the destruction of Jerusalem, and that the great bulk of the Jewish nation was converted to Christ, and absorbed in the Catholic Church, during the interval which elapsed after that event and before the outbreak of the persecution under Domitian. See Hammond, Commentary on the N.T. in loc. In this case the modern Jews are the descendants of those who still remained in unbelief. This is not inconsistent with the view taken above of the prophecy of Malachi.)

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33. O the depth of the riches of the wisdom and knowledge of God ! How incomprehensible are his judgments and untraceable his ways !

34. For who hath known the sense of the Lord ? Or who hath been his counsellor ?

35. Or who first gave to him, and it shall be repaid him ?

36. For of him, and through him, and in him are all things : to him be glory for ever. Amen.

What the Apostle has said, is that in the early ages of the world the nations fell into idolatry ; then by the covenant with Abraham God secured the Hebrew race as his true worshippers ; when the Gentiles believed in Christ the Jews fell, from that very circumstance, into unbelief, and finally, when the faith of the Gentiles shall be growing cold, the Jews will at length believe, and the Church be strengthened by the union of Jews and Gentiles. Thus in the midst of the maze of human error God is controlling error itself, and guiding all nations ultimately to the acceptance of his truth and their salvation. The

contemplation of this leads him to the exclamation in the text.

33. *The riches of the wisdom.* The Greek and the Syriac have *the depths of the riches and of the wisdom and of the knowledge of God.* The *riches* of God is his mercy to all mankind, to the Gentiles first, then patiently bearing the infidelity of the Jews. His *wisdom*, in turning the infidelity of the Jews to the salvation of the Gentiles, and the conversion of the Gentiles, by emulation, to the salvation of the Jews. His *knowledge* of the whole history of mankind, past and future. His decrees are unsearchable by finite understanding, and we cannot trace the mode in which they are carried out.

34. Who has known the *mind* of the Lord? God is a King who entrusts his *mind*, or intention, to no created counsellor. And his riches are his own, and none has lent to him.

36. Cornelius à Lapide thinks that this passage, or at least the general custom of the Apostles, suggested the formula always used in the Church, Glory to the Father and to the Son, and to the Holy Ghost. The other verse of the doxology, As it was in the beginning, &c., was added by the Council of Nice. See the words of Saint Basil, cited by Baronius, t. III, anno 325.

CHAPTER XII.

I BESEECH you therefore, brethren, through the mercy of God, to present your bodies a living sacrifice, holy, pleasing to God, your reasonable service.

2. And refuse to be conformed to this world, but be transformed in the newness of your sense: that you may prove what is the good will of God, well-pleasing and perfect.

CHAPTER XII. Having stated and explained the doctrine which it is the object of this Epistle to enforce, justification by faith, the Apostle proceeds to show what should be its practical effect. Men redeemed by Christ, and who have received the gift of the Holy Spirit, the adoption of the sons of God, and the hope of eternal glory, should present themselves a living sacrifice to God, and live as in the hope of a better and nobler life to come. And for this he lays down rules and directions, general and detailed.

1. *I beseech you by the mercy of God.* A strong form of adjuration, intended to express the earnestness of his entreaty. Offer to God, not sheep and cattle killed in sacrifice, but *your own bodies*, a living sacrifice. He makes no special mention of the soul, for soul and body are one man, and the sacrifice of the body involves that of the soul and will, and would be impossible without it. The body, made holy, will be a pleasing and acceptable sacrifice. This is the *reasonable service*, the worship due from the intelligent and rational creature to the Creator. The Syriac

has: made acceptable to God by rational ministry, or spiritual worship. This sacrifice of the body appears to be what our Lord referred to when he said, worship him in *spirit*, in the due supremacy of the spirit over the flesh, and in *truth*, in Catholic belief.

Saint Thomas observes that man has a threefold gift from God: his soul, his body, and his outward possessions. His soul, the Christian should sacrifice to God by the humility of devotion and contrition: his goods, by liberal almsgiving: his body, by mortification. It is this last to which the Apostle particularly refers in this passage. Of this Christian and spiritual sacrifice, the spirit is the priest; our heart, the altar; contrition and mortification, the two-edged sword that slays the victim; charity the fire that consumes it. The victim is the body, under sentence of death for sin, yet living to God, and animated by a pure and holy mind, which directs and offers itself, its body, and all its body's actions, for the glory of God.

The Jew or the pagan may offer dumb and irrational victims, incapable of praising God or pleasing him. The Christian offers his own body, living, and sanctified by the Holy Ghost in Baptism.

How shall the body be made a victim? asks Saint Chrysostom. Let the eye look not at evil, and it is made a victim. Let the tongue speak no word of shame, and it is an oblation. Let the hand do no injustice, and it becomes a holocaust. This is not all. Let the hand give alms. Let the tongue bless those who curse us. Let the ear be always open to the words of God. Such a victim as this has no blemish; it includes the first fruits of all others. Hands, feet, mouth, all the members of the body, yield all as first fruits due to God.

2. *Be not conformed to this world.* The Greek: be not made like the figure of this world. The Syriac: be not assimilated to this world. Live not as those live whose

hopes and aims are bounded by anything on this side of the grave. Saint Chrysostom and Theodoret remark that Saint Paul speaks of all things belonging to this world, its wealth, power, honours, as *figures*, because they pass away. *The fashion of the world passes.* But he speaks of what belongs to the spirit as *form*, because this alone is true, solid, permanent. This distinction is founded on the Greek text, and does not appear in the Vulgate. We are not to be transfigured into the image of the world by following its desires, but *transformed* into the likeness of Christ by charity. *In the newness of your sense*, the freshness of all that you now feel and know, as if a new world was opened to your view.

That you may prove what is the will of God. That the will of God is the rule, measure, source, and origin of all sanctity. This knowledge results from the interior renovation just spoken of. The more we are reformed in the spirit of our mind, the more we are enlightened by God to see and understand what is *good*, for beginners ; what is *well-pleasing*, for the more experienced ; what is *perfect*, for those who see perfection before them, and strive to attain it.

The rules and principles laid down in this and the following three chapters, are rules for the secular, not the religious life. They are addressed to men of all degrees and orders, living in the world. There is the more reason to guard against being *transfigured* into its image, sharing its paltry and finite aspirations, and its sordid aims and hopes.

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3. I say, therefore, through the grace which is given to me, to all who are among you, not to be wiser than you ought, but to be wise to sobriety : and to each one according as God has divided the measure of faith.

4. For as in one body we have many members, but all our members have not the same action :

5. So we many are one body in Christ, and each members of one another.

3. *I say, therefore,* as the first point to be noticed in *the will of God,* and speaking by the authority of my apostolic ministry, that none among you, Jew or Gentile—a distinction entirely effaced by the gift of justification by faith in Christ—ought to think too highly of himself, or set himself above others by the assumption of superior wisdom. Let each keep within the measure of the gifts God has imparted to him, whether the invisible gift of faith, or the visible and miraculous gifts of the Holy Spirit, which are not imparted indiscriminately to all.

4. In the human body, St. Thomas observes, there are : 1. Unity of the body. 2. Plurality of members. 3. Diversity of function. So in the Church, which is the mystical body of Christ, there are : 1. The multitude of believers. 2. Union with Christ and with one another, internally by faith and charity, externally by the Sacraments. 3. Difference of functions and offices, all tending to the utility and advantage of the whole. These are distinguished into various gifts and graces, to which the Apostle refers further on. Each, therefore, should be contented with his own place and function ; all should depend on Christ their head : all should seek the profit and welfare of the whole.

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6. And having gifts differing according to the grace which is given to us, whether prophecy, according to the reason of faith.

7. Or ministry in ministration, or he who teaches in doctrine ;

8. Who exhorts in exhorting, who distributes in simplicity, who rules in solicitude, who compassionates in hilarity.

6. Having different gifts, distributed to us by God's grace and kindness (understand) let us use these graces with moderation and for the benefit and advantage of the Church.

Prophecy, or the interpretation of the Scriptures, should be kept carefully within the reason or rule of faith.

Ministry in the ecclesiastical order, should be administered with due care for the welfare and edification of the Church. He who teaches and explains the doctrine of the Gospel, to children, converts or catechumens; and he, whose function is to exhort to holiness of life, are to discharge these functions with sobriety and modesty. Those whose duty it is to distribute the alms of the Church, entrusted for that purpose, to the poor, must do so with rectitude and impartiality. The prelate should be ever solicitous for the safety of his flock.

He who shows mercy, relieves the temporal wants of the poor, should do so with alacrity and cheerfulness. In so doing, says Saint Chrysostom, you will relieve his self-respect as much as his passing wants. There is nothing so humiliating as to accept relief from charity, unless the frankness and cheerfulness of the giver obliterates the sense of inferiority. Unless you seem to receive more than you give, you will cast down the receiver more than you comfort him. And there is every cause for *hilarity* on your own account. Who would look gloomy, receiving a kingdom? Who is sad at obtaining the remission of his sins? Do not think of the value of what you give, but of what it will bring you in. If the sower of a field is glad when it is sown, though uncertain of the future, much more should he be glad who has heaven for his field.

In all thy gifts show a cheerful countenance (Ecclus. xxxv. ii.) Give in gladness of heart: in cheerfulness of countenance: in affability of words.

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9. Let love be without hypocrisy. Hating evil, adhering to good.

10. Loving one another with the charity of fraternity: going before one another in honour.

11. Not slow in solicitude: fervent in spirit: serving the Lord:

12. Rejoicing in hope: patient in trouble: persevering in prayer:

13. Communicating to the necessities of the Saints: practising hospitality.

14. Bless those who persecute you: bless and do not curse.

15. To rejoice with those who rejoice, to weep with those who weep.

16. Feeling alike with one another: not studying high things, but sympathizing with the humble. Be not wise to yourselves.

9. Avoid affected or simulated affections, and expressions of regard which are unreal and insincere, but let there be the reality: hating only what is evil in others, recognising and admiring what is good in them. Saint Thomas. Or possibly, in choice of special friends, choosing the good and avoiding evil.

10. Fraternal regard as among the sons of God will be founded on mutual respect. It is true dignity to honour others, and self-respect makes us considerate. Be therefore the first to treat others with respect.

11. *Not slow in solicitude.* This is the literal meaning of the Greek text and of the Vulgate. Saint Chrysostom has diligent in study, or in zeal for the honour of God.

Fervent in the Holy Spirit, as serving a Divine Master. The Greek text has *serving the time*, and this reading is adopted by Ambrose, and favoured by Erasmus. All the versions, however, and the Greek Fathers, read it as in our text. *Serving the time* means with a due regard to prudence and to public opinion.

12. *Rejoicing in hope.* The Syriac: Rejoice in your hope: endure your oppressions.

13. Sharing what you have with the poor, who were no doubt numerous among the Christian community at Rome. *Following hospitality*, going in search of opportunities of exercising it. Saint Chrysostom: He does not say, *assist*, but *communicate;* for you receive more than you give. It is an interchange of good offices, for you offer money, and receive instead confidence with God.

Feeling alike with one another, readily and considerately accepting or tolerating one another's sentiments, without continual contradiction and wrangling about indifferent matters. *Not studying high things*, cultivating rank, power, and wealth, but sympathizing with the lowly. And avoid habitual confidence in your own knowledge, cleverness, or wisdom.

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17. Returning to none evil for evil: providing what is good not only before God, but also before men.

18. If it can be, as far as depends on you, keeping peace with all men.

19. Not defending yourselves, beloved, but give place to wrath; for it is written: Vengeance for me: I will repay, saith the Lord.

20. But if thy enemy hunger, feed him: if he thirst, give him drink: for so doing, thou wilt heap coals of fire upon his head.

21. Be not overcome by evil, but in good overcome the evil.

17. Taking care in all you do, not only to please God, but also to edify men, and at least give them no cause of scandal.

18, 19. Remain at peace, if possible, with the pagan world around you. But if this is not possible, at least do not defend yourselves by force and violence. This must be understood with reservation of the natural right and duty of self-defence, within limits, which all men exercise and possess. It is explained by the Greek text, which has, Do not *avenge* yourselves. The quotation is from Deut. xxxii. 35. There is no prohibition of defending ourselves by reasonable arguments, and the appeal to considerations of justice.

20. This verse is quoted from Prov. xxv. 21, 22. The *coals of fire* are interpreted by almost all Christian writers to mean coals of charity, which melt your enemy's wrath and anger into charity in return. The Apostle has omitted the words which Solomon added : *And the Lord shall repay thee*, as if he did not intend to apply the quotation in its literal sense.

21. Be not overcome by the malice of your enemy so far as to be induced to give him malice in return. Malice is to be overcome by kindness.

Corollary of Piety.

Do not enquire too closely into the life of the poor, or how they spend their time, or how they gain their living. In return for one loaf of bread to exact the whole history of some toilsome, and possibly degraded, human life, is unreasonable and impertinent curiosity. Be he a robber, be he a murderer, even if he be at that very moment entertaining a design upon your own life—yet if he hungers and is in want, you cannot justly repulse, disdain, set him at nought : at least if you are a disciple of him who said

upon the cross, Father, forgive them. Saint Chrysostom, Hom. 21.

How different are the ideas of heaven and earth : how differently the world thinks from God ! For the children of this world think that to abstain from vengeance is to yield to injury. The Spirit of God teaches us the contrary. To avenge is to succumb, and be conquered.

Christian vengeance and victory is to conquer malice by kindness : For he who so overcomes wins a double victory. He conquers himself and his enemy together, and reconciles his enemy to God. Love your enemies and bless those that curse you. And you shall be sons of your Father in heaven.

CHAPTER XIII.

LET every soul be subject to the higher powers : for there is no power but of God : and the powers that are, have been ordained of God.

2. He therefore who resists power, resists the ordinance of God. And who resist, acquire damnation to themselves.

3. For princes are not the fear of good work, but of evil. And wilt thou not fear power ? Do good ; and thou shalt have praise from it.

4. For he is God's minister to thee for good. But if thou do evil, fear ; for not without cause he carries the sword. For he is the minister of God : a revenger in wrath to him who does evil.

CHAPTER XIII. In this chapter the Apostle explains the duties of the Christian to civil government, and civil society ; and shows that charity fulfils God's law.

1. *The higher powers.* The high or ruling powers. The Greek has the positive, not the comparative degree. *Every soul*, every human being. It is not improbable that this subject was in question among the Roman Christians, and that Saint Paul had been asked his opinion regarding it. The Jews were commanded (Deut. xvii. 15) to choose their ruler from among their own nation, and might have doubted whether it was lawful to obey a foreign magistrate.

There is no power but of God. Ecclesiastical power comes immediately from God. Secular power, which is what is here spoken of, comes from God immediately. Nature and reason, which are both from God directly, show its necessity, in the existing state of human society, and the necessity of general acquiescence in it. *The powers that are*, de facto, are thus ordained by God's Providence. God, says Theodoret, if he is pleased with any people, will give them just and good rulers. Shepherds after my heart, Jer. iii. 15. Otherwise for their chastisement he will allow them to be governed by inexperienced or careless princes. I will give children for their princes, and mockers shall rule over them. Is. iii. 4.

Saint Chrysostom, and with him Saint Thomas observe that all power, considered in itself, is undoubtedly of God: but not every mode of obtaining it, or every mode of exercising it.

2. *Resists the ordinance of God.* The statement in this verse follows necessarily from the preceding. It does not take away the right or duty inherent in the subject or citizen to endeavour to accomplish necessary or desirable changes in the disposition of civil power, when circumstances call for them, by peaceable and lawful means, and when he is consulted; for in this case a portion of the *power* which comes from God is lodged in his hands.

3. *Princes are not a terror to good.* The argument in verse 1 was drawn from the origin of power; this from its end and object. It exists for the suppression of violence and wrong, and the encouragement of industry and civil virtues, and this end almost every government, in whosoever hands it may be lodged, will generally accomplish in a comprehensive sense. It is to be observed, however, that all Christian writers acknowledge the vigour and efficiency of the imperial Roman Government.

As storm and drought, and other natural ills are borne

with, so should the faults of rulers be, for the sake of the good they cannot but effect, and where these faults cannot be corrected without danger of greater ill.

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5. Therefore be subject of necessity, not only for wrath, but also for conscience.

6. For so also do you pay tribute: for they are God's ministers, serving for this very end.

5. *Be subject of necessity.* Render to Cæsar the things that are of Cæsar, Matthew xxii. 21. Not only for fear of temporal punishment, but from obedience to God's commands.

6. *You pay tribute.* The Greek has the imperative mood, *pay ye tribute.* Probably another question Saint Paul was asked to solve. The forms of the imperative and indicative being the same in Greek, possibly caused the use of the indicative in the text of the Vulgate. Saint Thomas observes that the tribute and taxes paid to civil rulers are their pay and stipend, to which every one is entitled who works, and it would be unjust to seek to withhold it. For they *diligently labour*, as the Greek text has it, for the tranquillity and welfare of the community. He does not say *give*, but *pay* tribute. It is a debt, to be discharged under penalty of dishonesty. Saint Chrysostom.

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7. Render, therefore, to all their due: to whom tribute, tribute: to whom taxes, taxes: to whom fear, fear: to whom honour, honour.

8. Owe nothing to any man, except to love one another: for who loveth his neighbour, has fulfilled the law.

9. For, thou shalt not commit adultery: thou shalt not kill: thou shalt not steal: thou shalt not give false testimony: thou shalt not covet: and if there is any other

commandment, it is summed up in this word: Thou shalt love thy neighbour as thyself.

10. Love of our neighbour worketh no ill. Therefore love is the fulfilment of the law.

To all orders and ranks of civil society, into which you are brought into any relation, render what is their due. Christ, the Creator of the world, did not intend to throw human society into uproar and confusion, but to preserve it in good order, tranquillity and peace, for the sake of higher ends than these.

Tribute is an impost on persons, or on real property; taxes, *vectigal*, on personal property. *Fear* is due caution not to offend the law. *Honour*, the respect due to every person in his several office or station.

Owe no man anything. Do not get into debt. But there is one debt which is never paid. If we love our neighbour we shall never wrong him, in his goods, his reputation, his person, or his honour. To love our neighbour therefore includes all the commandments of the Second Table. This is in effect the statement of our Lord in Matt. xxii. 39, 40.

As thyself. Not in an equal degree, Saint Thomas says, for in the order of charity every man ought to love himself more than his neighbour; but in a similar manner. 1. As regards the reason, for God's sake: 2. As to form, with sincerity, not for gain or covetousness: 3. As regards the effect, by seeking his good and relieving his wants as if they were your own. Virtue, Saint Augustine says, may be briefly defined to be, *ordo amoris*, the regulation of affection. Love and do what you will. If you are silent, be silent for love. If you exclaim, exclaim for love. If you reprove, reprove for love. If you spare, spare for love. Let there be the root of love within, and from that root nothing but good will grow

The same Father writes, I gladly pay the debt of mutual charity, and joyfully receive it. What I receive I continue to claim: What I pay, I continue to owe. Ep. 62, ad Cœlestin.

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11. And this, knowing the time: that it is now the hour for us to rise from sleep. For now our salvation is nearer than when we believed.

12. The night is far advanced, and the day has approached. Let us, therefore, throw aside the works of darkness, and put on the arms of light.

13. Let us walk honestly as in the day; not in feasting and drunkenness, not among couches and immodesty, not in strife and emulation.

14. But put on the Lord Jesus Christ, and take not care of the flesh in its desires.

11. *Knowing the time.* The hour of battle is come. The night is over. It is time to awake from sleep, and put on the armour needed in the struggle of the day. Our salvation is nearer than when we first believed. These words imply a certain reproach, as if his readers had not accomplished all that was expected of them when they first believed in Christ.

The resurrection is near, Saint Chrysostom says. Near is the dreadful judgment, near the day that shall burn as an oven. Let us not sleep nor be idle, lest that day take us unawares.

The arms of light, good works, which shine out from far. These shall protect us from our spiritual foes.

Theodoret considers that the time which preceded the Incarnation of Christ, is the night here meant, now *passed*. The Incarnation was the rising of the Sun of Justice, and therefore the Apostle urges his hearers to seize the arms of light.

13. *Let us walk honestly*, as those who go forth publicly in the broad light of day.

14. *Put on the Lord Jesus Christ.* Saint Paul constantly uses this phrase, as in Gal. iii. 27, Eph. iv. 24, Col. iii. 10, 1 Thess. v. 8. Put on the example of Christ, in all and over all, as the vesture in which a man is draped is all that is seen of him.

Take not care, make provision for the flesh for necessary subsistence, but do not lay up treasures to be spent in selfish luxury and pleasure.

As is well known, it was these two verses which finally conquered Saint Augustine, after his long struggle with himself, as is related in his confessions.

Corollary of Piety.

Charity is like no other debt, for though it is always being paid, it is never paid, and is still always due. Pay therefore perpetually what thou perpetually owest. Pay freely, for thou hast freely received: pay promptly, largely, liberally, for promptly, largely, liberally, shall the reward be rendered thee.

Charity includes all virtues, and destroys all vice. On one hand it keeps from every wrong, on the other it works effectually every good. It is the fulness and completion of God's law.

The trumpet of the Apostle rings out through the stillness of the early dawn with startling suddenness. It is time to wake from sleep. The night is past: eternity is upon us, and the terrible day of doom which must decide our lot for eternity.

The night of ignorance and heathendom is past from the world's history. The Sun of Justice is risen. Let us, upon whom his light is shining, walk before him, honestl

and holily as in the day. Within us is the spirit and the grace of Christ: without, his glorious example, sobriety, chastity, humility, patience, charity. In such Christ appears, and only Christ. I live, yet not I, but Christ lives in me.

CHAPTER XIV.

BUT the weak in faith receive, not in controversies and arguments.

2. For one trusts himself to eat all things : but let him who is weak, eat herbs.

3. Let him who eats, not despise him that eats not : and he who eats not, let him not judge him who eats : for God has received him.

4. Who art thou, who judgest the servant of another ? to his own lord he stands or falls : but he shall stand : for God is able to establish him.

CHAPTER XIV. In this chapter the Apostle gives his advice respecting the observation of Jewish festivals, and eating meat which was forbidden by the law of Moses.

1. *The weak in faith.* The person here designated is the Jewish convert, who retained a prejudice or scruple which the Gentiles regarded as superstitious, as to the necessity of the observation of certain holy days, such as Sabbaths, and new moons, which their nation were accustomed to solemnise, and lived, wholly or principally, upon vegetables, because the flesh sold in the Roman markets was either not properly killed, or was often that of animals they regarded as unclean ; scruples founded on some ancient prohibitions in the Hebrew law, see Lev. vii. 26, xi. 1-8. And they were disposed to condemn with some asperity those who did not share these scruples with them. The Apostle directs that these Judaizers should be

received, that is to communion, and allowed to do as they pleased, as in an indifferent question, not worthy to provoke controversy and discussion. The Vulgate has *not in disputes about thoughts*, as in the Douay version. The Greek : not into discussion and disputation. The Syriac : and be not hesitating in your thoughts : *i.e.*, it is not a point which need cause you any solicitude, one way or another. Neither side should attribute ill motives to the other, or allow the question to occasion any breach of charity.

2. The man who is fully instructed in the Gospel understands that the Christian law does not prohibit any kind of food. *But he who is weak eats herbs.* This is the reading of the Greek text, which is followed by the Syriac, and adopted by Saint Chrysostom, Theodoret and Theophylact. The Vulgate reads *let him who is weak eat herbs*, if he prefers to do so, and do not allow a matter so insignificant to be made a serious charge against him.

3. Let him that eats, not despise him that eats not. The Gentiles should not look down upon his more scrupulous neighbour, or pronounce him ignorant, narrow-minded, or superstitious. Some writers think it means, avoid to scandalize him by setting him an example of doing what would grieve his conscience.

Him who eats not, let him not judge or condemn him who eats : for God has received him into the communion of Christ's Church. The next verse is addressed to the Jew, who too hastily condemned his Gentile brother, for a liberty which the Christian law does not withhold.

4. Who art thou that judgest the servant of another ? Even if he is wrong, you are not his judge, but his own Lord, by whose sentence he must be punished or acquitted. And acquitted he will be, for the same God who prohibited the use of certain articles of food in the law of Moses, is able to permit it under the Gospel.

It has been observed that in the Epistle to the Galatians the Apostle rebukes these Jewish scruples in much stronger language than he uses here. See Gal. iii. To the Roman Jewish converts he freely allows the use of their own customs, as long as they did not pronounce sentence on those who did not conform to them. The difference may have been caused by the circumstance that, under cover of judicial strictness, the ringleaders of heresy among the Galatians were seeking to introduce confusion into the Church, and opposing the authority of the Apostles. Or else, as Saint Chrysostom suggests, the Christian faith was newly planted in Rome, and the time had not come for the settlement of controversies of this nature. The synagogue was dead, but was to be buried with respect.

It is not uncommon for the learned to despise the ignorant, and for the ignorant to judge the learned. Both may profitably consider the suggestion of Saint Paul in this passage.

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5. For one judges between day and day: but another judges every day. Let each abound in his own sense.

6. Who regards the day, regards it to the Lord. And who eats, eats to the Lord: for he gives thanks to God. And who eats not, eats not to the Lord, and gives thanks to God.

5. *One judges between day and day.* One distinguishes between day and day, according to the Jewish calendar, another regards all days as holy. The principle laid down in verse 4 is equally applicable to this question. Let every man be fully persuaded and convinced in his own mind. The question is not *de fide*: and different views may lawfully be held regarding it. The Apostle clearly does not hold the Jewish opinion, but he does not consider

their error a dangerous one, the Church being only in its infancy, and leaves them for the present under their mistake, awaiting a better opportunity for their further instruction.

To the Christian all days are holy. He *judges*, or keeps, *every day*. The festivals appointed by the Church are sacred by virtue of that appointment, which sets them apart for the more solemn worship of God, and by an inherent sanctity. But the inherent sanctity attaches equally to all other days. Every day on which the sun rises and the holy sacrifice is offered, is a festival in honour of the great Creator of the world. There is no ground for the application which heretics make of these words of Saint Paul to the festivals of the Christian Church, and the use of fasting days. There were probably few in Saint Paul's time, and had he referred to them, he would, no doubt, have directed their due observation, as he ordered the decrees of the Apostles to be observed, Acts xvi. 4.

6. *Who regards the day regards it to the Lord.* The Greek text adds: *and who regards not the day regards it not to the Lord.* The Syriac version has the same, and it is so read by Saint Chrysostom, Theodoret, and Theophylact. But the words are not found in Origen, or Ambrose, or the Vulgate, or any of the Latin manuscripts, and Erasmus is inclined to regard them as an unauthorized addition to the text.

Who eats, without distinction in his food, on the ground of the scruples above referred to. The Apostle does not intend in this verse any reference to abstinence practised for mortification; but the words may be taken as including it.

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7. For none of us lives to himself, and none dies to himself.

8. For if we live, we live to the Lord: and if we die,

we die to the Lord. Whether we live, therefore, or die, we belong to the Lord.

9. For in this Christ died and rose again, that he may be Lord of dead and living.

10. And thou, why judgest thou thy brother? or thou, why despisest thy brother? For we shall all stand before the tribunal of Christ.

11. For it is written: I live, saith the Lord, because to me every knee shall bow: and every tongue confess to God.

12. Therefore every one of us will give account of himself to God.

9. *Christ died and rose again.* The Greek text and the Syriac add: *and lived again.* Christ was Lord of all from the first moment of his conception, but he entered upon the exercise of this dominion and authority by his death and resurrection. *All power is given to me.* He died and rose, to be Lord of all men, dead and living. Servants do not belong to themselves but to their Lord, and our life and death are not our own but his.

10. *Why judgest thou thy brother?* Why do you, the Jew, condemn the Gentile for his liberty? Why do you, the Gentile, despise the Jew who eats not, from scruple of conscience, and, because he does not, as yet, fully understand the freedom which Christ has given to you both? You are anticipating the sentence of the Judge before whom we must all one day stand.

11. *As it is written:* Is. xlv. 23, 24. *I have sworn by myself.* The word of justice shall go forth from my mouth, and shall not return. Because to me every knee shall bend, and every tongue shall swear. Every man shall give account to God for himself: but not for another. Whether he has rendered what he has received, and glorified God in proportion to the degree of knowledge permitted him.

13. Let us no longer, therefore, judge one another: but rather judge thus: that you place not a stumbling stone or scandal for thy brother.

14, I know and trust in the Lord Jesus, that nothing is common by his command, except to him who thinks it is common, to him it is common.

15. For if on account of food thy brother is made sad: now thou walkest not according to charity. Do not with thy food ruin him for whom Christ died.

16. Let not, therefore, our good be evil spoken of.

17. For the kingdom of God is not food and drink: but justice, and peace, and joy in the Holy Ghost.

18. For he who in this serves Christ, pleases God, and is approved of men.

13. *Rather judge thus*, determine or resolve, not to give offence or scandal to the Jews, such as might provoke some among them, as yet imperfectly instructed, to return to Judaism.

14. I am sure, by the doctrine I have received from Christ, that no kind of food is *common*, that is unclean, by any command of his. So Theodoret, with the Vulgate, understands it. The Greek text, as we have it now, reads, common in itself, or of its own nature, and Origen, Saint Chrysostom, and the Syriac version, all read it so. The variation arises from the ambiguity of the aspirate, δι' αὐτοῦ, or δι' αὑτοῦ, but the difference in the sense is not important.

15. If thy brother is grieved because thou eatest in his presence what he is accustomed to think unclean, thou sinnest against charity. This injunction must be understood with some limitation as to circumstances. Every scruple arising only from individual fancy cannot always be respected; but in the case referred to it was held by a large and important class of the community, had a prescription of ages, and was originally founded in a com-

mand of God. *Do not with thy food destroy him for whom Christ died*, for he may be tempted to relapse into Judaism.

17. *The Kingdom of God*, or the kingdom of the heavens, usually means the Catholic Church, and the phrase is used in this sense thirty times in the Gospel of Saint Matthew. Here it seems to mean the religion or privileges of the Christian faith, which are not principally of this life, but are forgiveness of sins, reconciliation with God, and rejoicing in the Holy Spirit. He who in these three things serves Christ, is acceptable and pleasing to God and to all good men.

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19. Therefore let us follow what belongs to peace: and what is of edification, let us observe to one another.

20. Do not for food destroy the work of God. All things are clean: but it is evil to the man who eats with offence.

21. It is good not to eat flesh, and not to drink wine, nor that in which thy brother is offended, or scandalized or weakened.

22. Hast thou faith? keep it to thyself for God: Happy, who judges not himself in that which he approves.

23. But he who distinguishes, if he eats, is damned: because not of faith. And all that is not of faith, is sin.

19. *What is of edification.* The faithful are the temple of God. See 1 Cor. iii. 16, vi. 19, 2 Cor. vi. 16. Paradise is the city of which God is the founder and the architect, Heb. xi. 10. The faithful singly are living stones, shaped by the blows of the chisel of salvation, and long and careful dressing, to be laid in their places. We should therefore do all, that our neighbour may be more firmly invited to Christ, the

corner stone: and all be joined together by charity. This is *edification*. Whatever conduces to peace, and whatever conduces to sanctity, tends to edification, and this by explanation and by example. Destroy not God's temple for so mean a thing as food. Saint Chrysostom says, if it is an enormity to dig down a church, much more a spiritual temple. The man is greater and holier than the material building. Christ did not die for walls; but for the living temples of the spirit. It would be a glorious deed to abstain from flesh, or wine, or anything which scandalizes thy brother, or weakens his faith in God. No kind of food is unclean, in itself, or by Christ's appointment. If thou believest this, thou art right: but keep thy knowledge to thyself rather than scandalize another. Happy is he who does not condemn himself by doing what his own conscience disapproves. If thou thinkest it wrong to eat swine's flesh, eat it not. Whatever is not of *faith* is sin: not the supernatural faith by which we believe in Christ, but faith, moral, particular, and practical: that is, the dictate of conscience.

Corollary of Piety.

We must all stand before the judgment seat of Christ. On that day the secrets of all hearts will be revealed. What need to judge one another? We have not the knowledge necessary, for we cannot see one another's hearts. We often condemn those who before God are justified. God, I thank thee that I am not as this publican. Yet the publican went to his house justified, more than the other. Sometimes in that very thing for which we condemn him, he is honouring God. Then, in condemning him, we are passing a false judgment upon man, and passing judgment upon God.

And we are invading the inalienable prerogative of Christ, who by his death and resurrection has earned the right to be the sole Judge of the living and the dead. God the Father himself judges no man, but has entrusted all judgment to the on. We are taking from Christ the empire and dominion which he merited and purchased with his blood. We are guilty of treason against the glory and supremacy which he won by his resurrection from the dead, and which he exercises at the right hand of God, whence he shall come with glory to judge the living and the dead. Happy he who condemneth not himself in the tribunal of his conscience: happier he whom the great Judge of all men will absolve in that dreadful day.

CHAPTER XV.

BUT we who are stronger, ought to bear with the infirmities of the weak, and not to please ourselves.

2. Let each of you please his neighbour for good, to edification.

3. For Christ also pleased not himself, but as it is written: The reproaches of them that reproached thee fell on me.

4. For whatever was written, was written for our instruction: that through patience and consolation of the Scriptures, we may have hope.

CHAPTER XV. In this chapter the Apostle expresses his earnest desire for peace and unity among the Christians of Rome; and assures them of his intention to visit them at the earliest opportunity.

1. *We who are stronger.* In knowledge, or in faith, or in Christian virtue. There is perhaps some delicate irony in this expression. We who think ourselves stronger, if we are so, ought to bear with, or help to bear, the infirmities of the weaker, as a stronger wayfarer will carry the burden of a weaker, as the columns support the weight of the building which is imposed upon them. At the same time it is to be remembered that he has given a decided opinion on the question at issue, in a sense adverse to the Judaizers. We are not to *please ourselves* by reflecting on our own superiority in excellence. Or perhaps we are not to use the knowledge we possess for our own satisfaction only, but freely communicate it for the benefit of others.

2. *Let each of you please his neighbour.* The Greek text has *each of us.* Let each endeavour to give pleasure to others, in that which is good and tends to edification. The first and most necessary condition of all human society is that every person should endeavour to render his presence agreeable to others, as far as is in his power. This is understood even by barbarians and savages, and the law of natural kindness should not be left out of sight by Christian people. But only covetousness and selfish love of the world prompts to complaisance in evil. For the Christian, the effort should be only in what is good, principally in what tends to edification,

3. Christ, our pattern and example, never cared for his own way, his own convenience, or his own repose, but was unwearied in exertion for others. Sins committed against God afflicted him as much as if intentionally directed against himself, from his zeal for God's glory : yet he endured and bore with them to atone for them and take them away through his charity towards man. These are his own words spoken in prophecy in Ps. lxviii. 10.

4. *The things that were written,* the Greek, *written before.* Syriac : written of old time. The Scriptures of the Old Testament are not, like ordinary writings, a mere record of occurrences of ancient days, of thoughts and aspirations which passed through the minds of poets and gifted men of former times. They have a truth which is eternal, and applicable in all ages. They were *written for our instruction.* To urge us to patience, by the example of Christ and the Saints, and the considerat on of the motives which animated them in the endurance of suffering ; and for our consolation, by bringing constantly and powerfully before us the hope of eternal life. Patience, consolation, hope, are the fruits of the study of the sacred Scriptures.

5. But the God of patience and consolation grant you to agree with one another according to Jesus Christ.

6. That with one mind and one mouth you may honour the God and Father of our Lord Jesus Christ.

7. Wherefore bear with one another, as Christ also bore with you, to the honour of God.

God, the author of this peace, this consolation, and this hope, grant you to be united in sentiment and opinion, to think alike, study, and love the same things, that there may be among you no diversity of opinions and alienation of affection. That united in one faith, and one confession of that faith, Jews and Greeks may join in honouring God, in acknowledgment of the truth of what he has wrought. The God whom the Jews have always adored, and the Father of Jesus Christ our Lord.

7. *Bear with one another.* The Greek, receive one another, as Christ has received you. Christ has received you into his holy Church. Receive one another into your confidence, your hearts, your homes. The controversy at Rome had possibly led to some estrangement. The Syriac has: *take up and carry one another.* The strong, the weak; the learned, the ignorant; the Gentile, the Jew; and the Jew, the Gentile.

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8. For I say that Christ Jesus has been a minister of the circumcision on account of the truth of God, to confirm the promises of the Fathers.

9. And that the nations honour God for mercy, as it is written: Therefore I will confess to thee in the nations, Lord, and sing to thy name.

10. And again he says: Rejoice, nations, with his people.

11. And again; Praise the Lord, all nations; and magnify him, all peoples.

12. And again Isaias says: There shall be a root of Jesse, and who shall rise to rule the nations, in him shall the nations hope.

13. And the God of hope fill you with all joy and peace in believing: that you may abound in hope and the virtue of the Holy Ghost.

8. *For I say*, I have just said that Christ has received all, Jews and Greeks, for the honour of God. Jesus Christ was a teacher and evangelist to the Jewish people, assuring them of God's truth, and of the fulfilment of all the promises made in ancient times to Abraham and the patriarchs. To the Gentiles he announced the free and spontaneous mercy of God, who was not pledged even by his word and promise, as to the Jews. Although to the Gentiles also the extension of this mercy was signified by the ancient Prophets, in terms, the force of which the Jews, who were familiar with their writings, could scarcely mistake, for instance in Ps. xvii. 50, Deut. xxxii. 43, Ps. cxvi. 1, Is. xi. 1, 10. *In him shall the nations hope*, or to him shall the nations pray. All these are reasons for concord and cordial association, inasmuch as both Jews and Gentiles have one God, one Saviour, and one hope. He is the God of hope, v. 4, as well as of patience and consolation. And I pray the God of hope to fill you with joy in the glory of this hope, and peace and tranquility in the conviction of its solidity and certainty, arising from the nature of the faith you have embraced.

13. *That you may abound in hope, and in the virtue of the Holy Ghost.* The Greek has, in the power of the Holy Spirit. The Syriac, *through* the power. The virtue of the Holy Spirit is the power he exercises through faith. Others understand it to mean *charity*, the special virtue, or grace, conferred by the Holy Spirit. If so, the Apostle

has been commending all the three Evangelical virtues to them in this passage.

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14. And I myself also, my brethren, am certain of you, that you are yourselves also full of affection, filled with all knowledge, so that you are able to advise one another.

15. But I have written to you, brethren, more boldly, in part, as if recalling you to remember; on account of the grace which has been given me by God,

16. That I am the minister of Christ Jesus among the nations, sanctifying the Gospel of God, that the oblation of the nations may be accepted and sanctified in the Holy Ghost.

14. Saint Paul concludes, as he began, by praising the faith, charity, and knowledge of the Roman Christians. I am sure that you are fully able to teach, advise and admonish one another. This Epistle might have been dispensed with. Yet I have written, perhaps with too great boldness, in some respects, not to tell you what you did not know before, but to recal to your recollection the lessons of faith you have learned from others, and point out the obvious application of them. And in doing so I have not gone beyond the commission which God has entrusted to me, as the minister of Christ among the nations.

The figure he uses is taken from the ritual of sacrifice. The word minister, in the Greek, is in verse 8 διάκονος, but here it is λειτουργός, a sacrificing priest, consecrating the Gospel of God, that *the sacrifice of the nations* may be accepted by God, to whom it is offered, and consecrated by the Holy Ghost. That is, the nations are the victim, the Apostle the priest, the preaching of the Gospel, the consecration of the victim. The fire that descends from heaven upon the sacrifice is the Holy Spirit. In a degree,

every Christian preacher thus offers to God the *sacrifice of the nations*, and should implore the aid of the Holy Spirit not only for himself but for hearts of his hearers, the victims to be prepared for sacrifice.

Calvin absurdly argues from this passage that there is no sacrifice in the Christian Church except preaching. We constantly read in the ancient Scriptures of the metaphorical sacrifice of justice, mercy, and contrition, but this does not affect the truth that material sacrifices were unquestionably offered under the old Law.

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17. I have, therefore, glory in Christ Jesus to God.

18. For I dare not say anything of those things which through me Christ has not wrought to the obedience of the nations, in word and in deeds.

19. In virtue of signs and prodigies, in virtue of the Holy Ghost : so that from Jerusalem by circuit as far as Illyricum, I have accomplished the Gospel of Christ.

20. For so have I preached this Gospel, not where Christ was named, lest I should build upon another's foundation : but as it is written :

21. They to whom it was not announced concerning him, shall see : and they who have not heard, shall understand.

22. For this it was also that I was often hindered from coming to you, and prevented, even until now.

23. But now, having no further place in these regions, and having a great desire to come to you, for many years past,

24. When I begin to go to Spain, I hope to see you in passing, and be brought thither by you, if I have first in part enjoyed your society.

17. *I have therefore glory*, ground of boasting, and exultation, if I chose. Of course, he only says this to con-

ciliate the respect and attention of the Romans. *Glory*, not to man, but before God, and in Jesus Christ. The Greek has: in the things that relate to God. I should not dare to allude to my long and widely extended labours, and the wonderful success which has attended them, if these things were not true and notorious. The Gentiles have obeyed God's call, in large numbers, and this has been owing, not only to my preaching, but to the miracles God has wrought by my hands—*in word and deed*—by *the power of signs*, casting out devils, healing the sick, raising the dead, speaking strange tongues, by the power of the Holy Ghost. From Jerusalem to Illyricum (Bosnia), not in a direct course, visiting Pontus and the East, Asia Minor, and Thrace, I have everywhere preached the Gospel of Christ. Always anxious to do so in countries to which other Apostles have not penetrated, in fulfilment of what the prophet Isaias says, lii. 15.

The Spirit of God can invest one man with the power and energy of a hundred thousand.

23. *Having no furthur place.* No country left in these *regions*—the wide provinces of the Eastern Roman empire—where I have not made my message known. Many years I have desired to visit you at Rome; and I now hope to do so on my way to Spain, and that you will send some of your number to accompany me thither.

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25. Now, therefore, I go to Jerusalem to minister to the Saints.

26. For Macedonia and Achaia have approved to make a collection for the poor of the saints, who are in Jerusalem.

27. For it so pleased them, and they are their debtors: for if the Gentiles have been partakers of their spiritual things, they ought also in carnal things to minister to them.

28. When, therefore, I have completed this, and consigned to them this fruit, I will proceed, through you, to Spain.

29. And I know that coming to you, I shall come in the abundance of the benediction of the Gospel of Christ.

The Romans were accustomed to speak of Greece proper as the Province of Achaia (the Greek people were commonly known as Acheans in the days of Homer: they called themselves Hellenes in later times). The Christian people of this country, and of Macedon, had made a liberal collection for the relief of the Christians in Judea, who were suffering great privations, from causes alluded to in Heb. x. 34, and partly perhaps because they were impoverished by their own great liberality, as related in the Acts of the Apostles.

27. *To minister to them.* The Greek: to *sacrifice* to them. The Gentiles, having partaken of the spiritual advantages of the ancient people of God, were bound to sacrifice for their relief a portion of their worldly goods. Alms giving is a sacrifice, and alms an oblation to God. The Apostle evidently regarded the duty he had undertaken as a part of his apostolic function, since he thought it more urgent than even visiting Rome. Probably also the sum entrusted to him was very considerable, and he was afraid to place it in any other hands. The example of so great a teacher shows that even prelates of highest rank need not be ashamed to distribute relief to the poor with their own hands. It is remarked by S. Thomas that support is due, from Christian people, not to individual preachers only, but to the houses or congregations who send them forth; as the Gentiles were debtors, not to Paul only, but to the Hebrew Church, from the midst of which he came.

28. *This fruit.* Because it was the fruit of the word of

God. Fruit, says Saint Chrysostom, to those who give it, for Christ said, "It is a more blessed thing to give than to receive." (Acts xx. 35).

29. *The abundance of the benediction of the Gospel.* Great spiritual advantage to your souls. But Saint Chrysostom understands it: I shall find you already filled with all spiritual gifts.

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30. I beseech you, therefore, brethren, through our Lord Jesus Christ, and by the charity of the Holy Ghost, that you aid me in your prayers for me to God.

31. That I may be delivered from the infidels who are in Judea, and that the oblation of my service may be acceptable to the Saints in Jerusalem.

32. That I may come to you in joy by the will of God, and be refreshed with you.

33. And the God of peace be with you all. Amen.

30. A more urgent and solemn form of entreaty could scarcely be used than this. The Apostle knew that his life would be in imminent danger in Judea, as appears in the narrative in the Acts of the Apostles, xxi-xxvi, particularly xxi. 36, xxiii. 27, xxvi. 31. The Jewish Government had never forgiven his desertion of their cause, as they considered it, and thirsted for his blood. That this did not deter him from going to Jeruselem, is a circumstance he does not think it worth while to mention, except to entreat their prayers for his safety. *That you aid me,* in the Greek, *contend together with me in prayers.* The Apostle's belief in the efficacy of earnest prayer, under such circumstances, is very remarkable. He seems to regard prayer as in a sense a struggle with God, like that of Jacob with the Angel in Gen. xxxii. This entreaty of

Saint Paul shows that it is pious and desirable to invoke the prayers of the Saints : and we shall find him frequently using similar language elsewhere. Further, he asks their prayers for the success of his errand to Jerusalem ; and that having accomplished it, he might *come to them in joy*.

He gives his benediction in the name of *the God of peace*, possibly because it was the aim of this Epistle to exhort the Roman Christians to peace among themselves.

The question whether Saint Paul actually went to Spain, after the conclusion of his two years' imprisonment at Rome, is discussed, with the arguments for and against, by Baronius, tom. I. Annal. an. 61 : and by Cornelius à Lapide and Tyrinus, both of whom give their opinions in the affirmative, citing all the authorities bearing on the subject.

Corollary of Piety.

Science and virtue, eminent qualities of mind and heart, the habits and attainments which attract the involuntary admiration and reverence of men, are God's gifts to some, not to all ; and they are given, not for the benefit of the possessors, but of the Church. A man who keeps his money to himself, and only counts it, is a miser. One who pleases himself in his science and knowledge, and imparts nothing to his neighbours, fails not less in charity. He can help to carry the infirmities of the weak and ignorant, encourage, guide, and cheer.

And the ordinary kindness, consideration, and courtesy, which binds human society together, and but for which social life would be intolerable and impossible, rests, in the Christian religion, on a new foundation. In the world, it is a civil duty simply, and not unfrequently is carried to

the length of sinful compliance. In the examples of Christ and of the Saints this virtue shines out with conspicuous lustre : but it is always for good, and for edification. Charity does not push it out of the way, but elevates it by fidelity and truth ; checking it only when it would degenerate into flattery or falsehood.

For Christ has received us, to God's honour. In his incarnation he took our infirmities : by his death he took away our sins. During his mortal life he pleased not himself, nor sought his own ease, but our salvation. Had he sought his own ease, he would have remained in heaven. He received us, and took our nature into his, for the honour of God. Therefore receive one another, as Christ has received you, to the honour of God.

CHAPTER XVI.

AND I commend to you Phœbe, our sister, who is in the ministry of the Church which is in Cenchreæ ;

2. That you receive her in the Lord, worthily of Saints ; and assist her in whatever business she may require your aid : for she also has assisted many, and myself.

3. Salute Prisca and Aquila, my helpers in Christ Jesus.

4. Who for my life laid down their own necks ; to whom not only I give thanks ; but all the churches of the nations also.

5. And their domestic church. Salute Epænetus, my beloved, who is the first offering of Asia in Christ.

6. Salute Mary, who laboured much among you.

CHAPTER XVI. In this chapter the Apostle introduces the bearer of the Epistle, sends many salutations to friends in Rome, and from friends in Greece, and warns the Roman Christians against heresies and divisions.

1. *In the ministry of the Church.* As a Deaconess, an office frequently referred to in the writings of Saint Paul. The duties of this office are described by Baronius an. 34. Cenchreæ, the harbour whence Saint Paul was about to sail for the Levant. It is within a few miles of Corinth.

3. Prisca. Greek, Priscilla . An account of Aquila and Priscilla is given in Acts xviii. The occasion on which

they risked their lives for Saint Paul is either the tumult at Corinth, described in that chapter, or possibly that at Ephesus in chapter xix.

5. Their domestic church. It would seem that at Rome, at this time, the assemblies of the Christians were often held in the spacious private residences of the richer Christian converts, as Saint Peter used for this purpose the house of the senator Pudens.

The first offering of Asia. The first convert in the Roman province so-called. The Greek has *Achaia*, and so has the Syriac. But in 1 Cor. xvi. 15, Stephanas is said to be the first offering of Achaia, and the reading of the Vulgate is no doubt the correct one. The word *first offering* means the portion of a sacrifice which is first placed on the fire.

6. *Mary, who laboured much, for us*, in the Greek.

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7. Salute Andronicus and Junias my relatives and fellow-prisoners, who are noble among the Apostles, who also were before me in Christ.

8. Salute Ampliatus, my most beloved in the Lord.

9. Salute Urbanus my helper in Christ Jesus, and Stachys my beloved.

10. Salute Apelles, honourable in Christ.

11. Salute those who are of the house of Aristobulus. Salute Herodion, my relative. Salute those who are of the house of Narcissus, who are in the Lord.

12. Salute Tryphæna and Tryphosa, who labour in the Lord. Salute Persis, most beloved, who laboured much in the Lord.

13. Salute Rufus, chosen in the Lord, and his mother and mine.

14. Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren who are with them.

15. Salute Philologus and Julia, Nereus and his sister, and Olympias, and all the Saints who are with them.

16. Salute one another in a holy kiss. All the Churches of Christ salute you.

7. Junias being in the accusative case, there is nothing to show the sex, but being noble among the Apostles, he was probably a man. The term Apostles is sometimes applied to *Apostles of the Churches*, distinct from the Apostles of Christ.

8. Ampliatus. In the Greek, Amplias.

11. Narcissus is supposed to be the freedman of the Emperor Claudius, a pagan, and not too favourably known. There were no doubt Christians in his household. Baronius, however, thinks it was another Narcissus.

13. His mother, whom I regard also as mine. Some writers consider this Rufus to be the son of Simon of Cyrene, Marc. xv. 21.

14. Hermas, Origen thinks, is the author of the book known as the *Pastor*.

15. Olympias. In the Greek Olympas, which seems a masculine name.

16. *All the Churches of Christ salute you.* In Greece, according to Theodoret. But St. Paul was entitled to convey this salutation without limit.

Innocent I. and other writers, and following them Baronius and Bellarmine, consider that Saint Peter had at this time temporarily left Rome, and gone on an expedition to Britain, Spain, and Africa, to found Christian Churches in those countries. Had he been in Rome Saint Paul would not have omitted his name: or rather in that case it would scarcely have been necessary for him to write this Epistle, because the authority of Saint Peter would have been sufficient to settle the controversy which occasioned it.

17. And I ask you, brethren, to mark those, who cause dissension and scandal outside the doctrine which you have learned, and turn away from them.

18. For such serve not our Lord Jesus Christ, but their own belly ; and through sweet words and benedictions seduce the hearts of innocents.

19. For your obedience is celebrated in every place. I rejoice, therefore, in you ; but I wish you to be wise in good, and simple in evil.

20. But the God of peace will bruise Satan under your feet swiftly. The grace of our Lord Jesus Christ be with you.

17. Grotius infers from this passage that there was at that juncture no regularly constituted Church in Rome, with power of excommunication. Under these circumstances it only remained for individuals to avoid, as far as possible, association with heretical teachers. To the latter the Apostle administers a sharp rebuke, declaring their principal object to be their own maintenance and support, for which they traded on the simplicity of the ignorant. He uses the same expression in Phil. iii. 10. *Whose God is their belly.* However your obedience to the faith may be celebrated, and a source of real joy, still you require to be cautioned against the arts of these seducers, to whom you should be too wary to listen, and not be led away by the philosophical speculations of which they make use to cover their heretical views. *Bruise Satan under your feet* is an allusion to Gen. iii. 15.

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21. There salute you Timotheus, my helper, and Lucius, and Jason and Sosipater, my relatives.

22. I Tertius salute you, who wrote this epistle in the Lord.

23. Caius, my host, salutes you, and the whole Church. Erastus, treasurer of the city, salutes you, and Quartus, a brother.

24. The grace of our Lord Jesus Christ be with you all. Amen.

21. Timotheus, the great Bishop of Ephesus. Lucius: probably Saint Luke the Evangelist, who was then travelling with Saint Paul. Tertius, the amanuensis. Caius, my host, in the Greek, and the host or entertainer of all the Church. Quartus, a brother, that is, as Saint Thomas thinks, a Christian: but his name suggests that he may have been the brother of Tertius. The benediction is repeated, probably by Saint Paul's own hand, that in verse 23 having been written by the amanuensis.

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25. And to him, who is able to confirm you according to my Gospel, and the preaching of Jesus Christ, according to the revelation of the mystery hidden in eternal time;

26. (Which is now opened through the Scriptures of the Prophets, according to the command of the eternal God, who has made himself known for the obedience of all nations.)

27. To God only wise, through Jesus Christ, to whom be honour and glory for ever and ever. Amen.

These verses are placed by Saint Chrysostom, Theodoret, and Theoplylact, at the end of Chapter xiv., and all these writers conclude the Epistle with verse 24 of this chapter. All the Latin writers, including Ambrose, the Greek text as we have it now, and Origen, give the words as they are placed in the Vulgate, as above. The Syriac version places the doxology where we have it, but omits verse 24 altogether, and adds at the end the words,

the grace of our Lord Jesus Christ. In this doxology the words *to whom* in verse 27 are redundant, by a well-known Hebrew idiom. The passage may be paraphrased as follows :

To God, who is able to establish and bring you to eternal life, according to the Gospel I preach, and the proclamaiont of mercy to a lost world which Jesus Christ brought down from heaven, a mystery kept secret from the beginning of time, but which is now revealed in the writings of the Hebrew Prophets, as interpreted by the Apostles, to whom Christ *opened the Scriptures*, showing the fulfilment of the prophecy in the event, for the conviction of the Jews : and by command of the Eternal now made known to all nations of men for their faith and obedience : to God only wise, through Jesus Christ, be honour and glory for ever.

Corollary of Piety.

Only Jesus Christ can glorify God worthily. He alone can give infinite honour to the Infinite. For angels, men, all creation are before God nothing and vanity; they are as if they were not. And their praise and glory is nothing, and valueless. Christ Jesus, God and Man, is of infinite merit, and can glorify God infinitely, and, therefore, worthily.

He infinitely glorified God in all his mortal life, from his incarnation to his death ; by his being the greatest of all miracles, and by all his actions and passions, internal and external, which, being those of God and Man, were infinite in value.

Most of all he glorified him in his death, which was the immolation of man who was God, for God's honour, and consequently a sacrifice worthy of God, rendering to God

an equivalent honour, and glorifying God as much as God can be glorified. And in his resurrection and glorious ascension into heaven he glorifies God infinitely in earth and heaven.

On earth, and everywhere on earth ; upon the altar, where in the most holy Eucharist he is continually immolated to God's glory, and reduced as it were to nothing, continually adores him.

In heaven, before his throne ; where, as Saint John says in the Apocalypse, v. 6, he stands a Lamb slain, that is, exhibits his sacred wounds to God in memory of his passion, interceding for us, and will so exhibit them for ever. For, since nothing ever glorified God like the blood-shedding and death of the Son of God ; this immolation of himself to God's glory he continues and will continue in every place, even to the end of the world, and in heaven to eternity.

Through Christ, therefore, heaven and earth are full of the glory of God.

He is himself alone the glory of God, infinite, universal, worthy of God.

How, then, can we glorify God? By the offering of Christ, God's glory.

Glory to God through Jesus Christ in heaven, where he stands, wounded and as it were slain.

Glory to God through Jesus Christ on earth, where he is mystically immolated in the holy Eucharist, and in this condition of immolation everywhere reserved.

Glory to God in heaven and earth through Jesus Christ, who in heaven and earth continually praises, loves, adores him, worthily, infinitely, as much as he can be praised, adored and loved.

Thus glorifying God, we offer him praise worth nothing in itself or as regards us, but as regards Christ most precious, and worthy of God.

THE FIRST EPISTLE TO THE CORINTHIANS.

PREFACE.

The city of Corinth is called by Cicero the light of Greece. It was in the days of Saint Paul the seat of government of the Roman province of Achaia, and was remarkable, Saint Chrysostom says, for the possession of two splendid harbours, connecting it with the Ionian and Egean seas, between which it stood.

Saint Paul reached this noble city about the year 54, arriving from Athens: and by the command of Christ, communicated to him in a vision described in Acts xviii. 9, 10, remained there eighteen months, and made a very large number of converts to the Christian faith. His success at Corinth was in remarkable contrast with his comparative failure at Athens, the great seat of learning, and is an interesting subject of reflection.

The Apostle quitted Corinth for Ephesus, and after his departure, his converts at Corinth, some of whom were wealthy, and had been accustomed to luxury, fell under the influence of various teachers of error, who greatly unsettled their faith, and introduced some irregularities and scandals among them. The controversies arising out of these questions were the occasion of the present Epistle, unquestionably one of the grandest treatises in existence. Saint Paul had been appealed to for his judgment on these questions, vii. 1, and he gives it with perfect charity and

perfect freedom. He first warns them against the disastrous consequences of parties and divisions, following different and self-appointed teachers and leaders, and exhorts them to unanimity and concord, under the guidance of the legitimately constituted authorities of the Church, pointing out that schism has its origin in an over-zealous regard for merely human learning. In depreciation of this, he exalts, as the only true wisdom, the lowliness and humility of the Cross of Christ. This subject occupies the first four chapters. The remainder of the Epistle is taken up with the resolution of the questions proposed to him; which relate to the mode of excommunication of an offender; the appearance of Christian litigants before pagan tribunals; the Christian law of marriage; the use of food which had been offered to idols; the veiling of women in public worship: the Holy Eucharist; the mode of exercise of the supernatural gifts then frequent in the Church, and which appear to have existed in a remarkably conspicuous manner at Corinth: and lastly to the resurrection of the body, on which subject he explains the Christian doctrine in a passage of splendid eloquence, which has attracted the admiration of the Christian world for eighteen hundred years, and has never been surpassed by any writer, sacred or profane. Finally, he requests the charity of the Christians at Corinth on behalf of their brethren in Judea, who were suffering great privations from poverty.

This Epistle was written at Ephesus, or in the neighbourhood of Ephesus, in the year 57, the year before the Epistle to the Romans. See on this point M. de Tillemont, note 44 on St. Paul, and P. Amelotte, in the Preface, Fromond, Cornelius à Lapide, and Estius.

CHAPTER I.

PAUL, called to be an Apostle of Jesus Christ, by the will of God, and our brother Sosthenes.

2. To the Church of God which is at Corinth, sanctified in Christ Jesus, called to be saints, with all who call upon the name of our Lord Jesus Christ, in every place, theirs and ours.

3. Grace to you and peace from God our Father and the Lord Jesus Christ.

CHAPTER I. In this chapter the Apostle, after greeting the Corinthian Christians, warns them against sects and divisions, and exhorts them to unity.

1. *Called to be an Apostle by the will of God.* Not by my own will, or yours, like the self-appointed teachers of whom I have to complain. Saint Thomas observes: Would to God all prelates could be said to be appointed by the *will* of God, and not his indignation and wrath, for the sins of those who are subject to them. (This was written eight hundred years ago).

Our brother Sosthenes. He was the chief of the synagogue at Corinth, and was beaten by the pagans before the judgment seat of Gallio, in the tumult which preceded Saint Paul's departure from Corinth, as related in Acts xviii. 17. He then attached himself to the Apostle and accompanied him to Ephesus. Being a person of influence and authority, well known in Corinth, he obtained the honour of being associated with Saint Paul in the title of this Epistle.

2. *Called to be saints.* Called effectually so as to be sanctified in Baptism.

With all who call upon the name. It was thus a circular Epistle, addressed not only to the Corinthians, but to all Churches throughout the world.

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4. I give thanks to my God always for you in the grace of God, which is given you in Christ Jesus.

5. That in all things you are become rich in him, in every word, and in all knowledge.

6. As the testimony of Christ is confirmed in you:

7. So that there is nothing wanting to you in any grace, waiting for the revelation of our Lord Jesus Christ,

8. Who also will confirm you to the end without crime, in the day of the coming of our Lord Jesus Christ.

9. God is faithful, by whom you have been called into the society of his Son Jesus Christ our Lord.

3. *Grace to you and peace,* from God our Father, from whom are all good gifts, Jas. i. 17; and from our Lord Jesus Christ, through whom are given to us great and precious promises, 2 Pet. i. 4. He makes no mention of the Holy Spirit, because, Saint Thomas says, his presence is *grace* and *peace.*

5. *That in all things you are become rich.* This is *the grace of God, given them in Jesus Christ,* not that they are rich in worldly goods, as some of them were, but rich in the possession of Christ, in his faith, and in the communion of His Church, and of the Christian hope; and rich also *in every word,* and *in all knowledge,* that is in the gift of languages, and in the knowledge of divine things, imparted by the miraculous gifts of the Holy Spirit. This is doubtless said with special reference to the more perfect among them. There were others whom he addresses in

a tone of charitable rebuke further on. These gifts, he continues in v. 6, are a proof and testimony of the truth of the Gospel you have embraced. There is no spiritual gift which God can confer upon you, which he has not bestowed, until the second coming of Christ, for which you wait. This has a side-reference to some who did not believe in the resurrection of the body, and the coming of Christ at the last day. God give you the gift of perseverance, that you may be blameless in that day. And this I hope, from confidence in God's fidelity in his promises, who intended your salvation when he called you to the high dignity of association and communion with his Son Jesus Christ. It would seem that at that period the Apostle expected a near approach of the coming of Christ, and the end of the world.

10. But I beseech you, brethren, through the name of our Lord Jesus Christ, that you all say the same thing, and that there may be no schisms among you : but that you may be perfect in the same sentiments and the same opinion.

11. For it has been signified to me concerning you, my brethren, by those who are of the house of Chloë, that there are contentions among you.

12. And I say this, that every one of you says : I indeed am of Paul : and I of Apollo : but I of Cephas : and I am of Christ.

10. *Through the name of our Lord Jesus Christ.* It will not have escaped the reader, and is very remarkable, that this is the tenth time the Apostle introduces this name, in the few lines he has already written. He evidently never tires of the sound of it. So far he has given the Corinthian Christians congratulation and praise, speaking to some of them, Saint Augustine says, as of the whole. He has now some blame to administer, but introduces it with

entreaty. *I beseech you.* In the name of our Lord Jesus Christ, which they slighted by adopting various party names, as if his was not sufficient; praying them, as they are one in the society of Jesus Christ, to be one in the understanding and expression of their faith. One mind and heart, one meaning and one language.

11. *Of the house of Chloë.* Both the Greek text and the Vulgate have *those who are of Chloë.* The Syriac: the domestics of Chloë. The Arabic: the friends of Chloë, which is also what Saint Chrysostom understands. Chloë was no doubt a Christian woman at Corinth in a position of wealth and influence, so that her name was well known to the Christian community.

12. *I say,* I have no doubt of the truth of what I hear. Each of you says *I am of Paul,* a disciple and follower and spiritual child of Paul. *And I of Apollo.* Apollo (Acts xviii. 24) was a Jew of Alexandria, eloquent and powerful in the Scriptures, who having been converted to the faith of Christ by Aquila and Priscilla, came to Corinth after Saint Paul's departure, and gave great help and support, by his eloquence and learning, to the Christians in that city, especially in their controversy with the Jews, to whom he publicly demonstrated that Jesus was the Messias promised in the ancient Scriptures. Some party feeling seems to have arisen on his account and that of Saint Paul. Some of the Corinthians, declining to take part in it, avowed themselves disciples of Saint Peter, from whom possibly they had received the faith in Rome; while others had in their earlier years heard the words of Christ in Judea or Galilee.

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13. Is Christ divided? Was Paul crucified for you? Or in the name of Paul were you baptized?

14. I thank God I baptized none of you, except Crispus and Caius:

15. Lest any should say that I baptized in my own name.

16. I baptized also the house of Stephanas: but I know not if I baptized any other.

17. For Christ sent not me to baptize, but to evangelize, not in wisdom of word, that the cross of Christ may not be emptied.

13. *Is Christ divided?* Have you more than one Christ? Has he any partner or associate in power and dominion, with whom he divides his authority? Was it Paul, or Peter, or Apollo, who was crucified for you? or were you baptized in any of these names? As we have but one Christ, crucified for us, so have we but one teacher and master, by whose name we should be called. Every preacher should endeavour to win the souls of his hearers for Christ, not for himself. And every Christian should reverence the teachers and ministers of the Church as the ministers of Christ, not as Christs themselves. Is your teacher Christ? was he crucified for you?

14. *I thank God.* By Divine Providence it was ordered that I baptized very few amongst you, lest it should be said I baptized in my own name. Crispus was a chief of the Jewish synagogue at Corinth (Acts xviii. 8) a colleague of Sosthenes. Caius (Rom. xvi. 23) is the person there designated *my host.* There is a eulogy of Stephanas in ch. xv. of this Epistle. Saint Thomas thinks that the circumstances here referred to gave origin to the Greek form of baptism. *Be N. the servant of the Lord baptized, &c.* instead of *I baptize thee*, lest it should give occasion to say, *I of Paul, I of Cephas, &c.*

17. *Christ sent me not to baptize.* There was an interval between the profession of faith of the new convert, and his baptism, during which he received instruction in the mysteries of faith, as a catechumen. This instruction of

catechumens is here included in baptism, and Saint Paul did not habitually undertake it, leaving it to others, and devoting his whole time to making the Gospel known to the outer world, which was the special function of the Apostolate. Hence it was that he baptized very few. *Not in wisdom of word*, eloquence and display of learning, of which he implies that the Corinthians thought too much. The cross of Christ, and Christ on the cross, was the one subject he sought to bring before the thoughts of men, and implant in their hearts. If they were only converted by human eloquence, the Cross was emptied of its power and robbed of its glory.

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18. For the word of the cross, to those who perish, is indeed folly; but to those who are being saved, that is to us, it is the power of God.

19. For it is written: I will destroy the wisdom of the wise, and reprobate the prudence of the prudent.

20. Where is the wise? Where the Scribe? where the enquirer of this world? Has not God made foolish the wisdom of this world?

21. For because in the wisdom of God the world knew not God through wisdom, it pleased God to save believers through the folly of preaching.

18. *The word of the cross* is folly to those who perish. What greater folly than to hope for salvation from one who was unable to save himself from a painful and ignominious death? Yet to us who by faith have entered the way of salvation (the particle is in the present tense, in the Greek) the cross is the power of God, because we know that the death of Christ is effecting our salvation.

19. Is. xxix. 14. Wisdom shall perish from the wise, and the understanding of the prudent shall be hid. God

will demonstrate the folly of human wisdom, by rejecting the aid of the wise and learned of this world in spreading the knowledge of the Gospel and bringing souls to Christ.

20. Is. xxxiii. 18. Where, among the teachers of the Gospel of Christ, do you find pagan philosophers, Jewish scribes, professors of the physical sciences, who search out the secrets of the material world? Truly God has infatuated the wisdom of the world, says Tertullian, since he can make no use of it for the furtherance of his kingdom. The philosophers have never found out truth for themselves, which is evident from the divergence of their views on every conceivable question: much less can they point it out to others. The simple preaching of the cross of Christ has established the true faith of God, and rooted it firmly in the belief of mankind, in spite of schools of philosophy and the strength of earthly power and empire.

21. The Greeks, Theophylact says, had the wisdom of God for their teacher; the wisdom displayed in creation, Yet they never knew God. His wisdom intended they should know him in his works; the sin of men prevented the realization of this intention. The mode of salvation is therefore changed; and God now, by the simple preaching of the cross, which to the wisdom of this world appears folly, saves, not speculators, disputants, cavillers, but *believers*.

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22. Because also the Jews seek signs, and the Greeks ask for wisdom.

23. But we preach Christ crucified; to the Jews indeed a scandal, and to the nations folly;

24. But to those themselves who are called, Jews and Greeks, Christ the virtue of God, and the wisdom of God.

25. Because the folly of God is wiser than men: and the weakness of God stronger than men.

26. For you see your calling, brethren, that not many wise according to the flesh, not many powerful, not many noble:

27. But the foolish of the world God has chosen to confound the wise: and the weakness of the world God has chosen to confound the strong:

28. And the ignoble things of the world, and contemptible, God has chosen, and the things that are not, to destroy the things that are:

29. That no flesh may glory in his sight.

30. And of him are you in Christ Jesus, who became to us wisdom from God, and justice, and sanctification, and redemption:

31. That as it is written: Who glories, in the Lord let him glory.

22. This is not what the world expected. The Jews ask for miracles, the Greeks require a system of philosophy. The Cross of Christ, which we preach, is to the Jews a scandal, because they do not understand humility; folly to the Gentiles, who are sensible of no greater evils than suffering and death. But those whom the grace of God calls to faith, can perceive that all the power of God, greater than miracles, all the wisdom of God, far transcending the limited view of human philosophy, is centred in the Crucified. The sun itself is darkness to the blind, says Theodoret; but it gives light to those who see. This, which the Greeks call folly, has done what all their systems of philosophy could never do: it has conquered the minds of men. That which seemed to them feeble and helpless, has subdued the empires of the world. Look at those whom God has selected to be the bearers of this message of salvation to mankind. How few of them are

men whom the world regards as wise and eloquent ; how few are men of position and influence ; how few men of noble or princely birth! He does not say absolutely none ; there were, for instance, St. Dionysius the Areopagite, Paulus the governor of Cyprus, Nicodemus, Saint Paul himself, and Apollo.

But these were exceptions. For the most part, the early preachers of the Gospel of Christ, and their converts, were men whom the world, in its pride and ignorance, regarded as foolish, feeble, contemptible, and ignoble, as nothing. Yet in the end they put the old systems of philosophy to shame, subdued empires and governments to the faith of Christ, brought to nothing all that the world, before their time, most admired, believed, reverenced, trusted in. He, who made all things of nothing, has restored all things by those who were as nothing. The *fools* have taught the wise men. The feeble have conquered kings and emperors. The humble and lowly have brought to the feet of Christ the excellence and grandeur of the world. Nothing that is of this world can glory before God ; its wisdom, its nobility, it power, are nothing in his sight. We also must learn to despise these things if we would have the regard of God. Christ has given us wisdom, deeper than the systems of philosophy can teach ; justice, or remission of sin, more complete than either Judaic or pagan sacrifices could confer; sanctity, which philosophers talked of, but could never realize ; redemption from the miseries of life, in hope complete, in great degree in present realization also, by virtue of that hope. In this we may glory, but in nothing that is of this world. Thus saith the Lord : Let not the wise glory in his wisdom, and let not the strong glory in his strength, and let not the rich glory in his riches. But in this, let him glory, who glorieth, that he knows me, because I am the Lord, who show mercy and judgment and justice in

the earth ; for these are the things that please me, saith the Lord, Jer. ix. 23, 24.

Corollary of Piety.

The humblest Christian is wiser than the wisest of the philosphers of ancient times ; familiar with mysteries which baffled the penetration, and eluded the grasp, of the greatest intellects of all time. All the philosophers of all ages have failed to discover the final cause of man's existence ; what our race is made for. But the Catechism of the Church reveals to every Christian child this secret, the foundation of all philosophy, so necessary to know, so marvellously concealed from the unassisted intelligence of man. God made me to know him, love him, serve him, and enjoy him for ever. Not the foundation of philosophy only, but its completion. Had philosophy attained this truth, it would have been content and satisfied, and desired to know no more. He who knows this, knows all ; he who knows it not, knows nothing.

The cross, once the emblem of the deepest degradation, the most profound and utter scorn, surmounts the sceptres of kings, is suspended in the courts of judicature, gleams in the decorations of the most renowed orders of chivalry, among all the most civilised nations of the world. Christ on the cross, in his most absolute destitution and derelic-tion, has proved the conqueror of the world. He has done what kings and conquerors could never do : subdued the hearts of men. Few could tell the names of the twelve Cesars ; the names of the twelve fishermen of Galilee, who conquered the world, are familiar in every land, and millions of men are called after one or other of them, after eighteen hundred years. No Roman triumphs were ever so brilliant as those which have been achieved

by the bearers of Christ's message of salvation ; and the world has no record of conquest which can be compared to his.

What earthly dignity, what far descended genealogy can compete with the nobility of the inheritors of the glory of the sons of God ?

Empires pass away, and are not. The Church of Christ, once esteemed as nothing, stands from generation and generation, triumphs over the empires, and through the ages. God has used the ignorant to put the wise to shame, made the weak victorious over strength, exalted the lowly above the noblest, chosen the things that are not to bring to nothing the things that *were*.

CHAPTER II.

1. And I, when I came to you, brethren, came not in sublimity of language, or of wisdom, announcing to you the testimony of Christ.

2. For I did not judge that I knew anything among you, except Jesus Christ, and him crucified.

CHAPTER II. In this chapter the Apostle declares that the language he had used when at Corinth was simple and unpretending; but that the truths he taught were high and heavenly, taught neither by men nor angels, but by the Spirit of God.

1. *Not in sublimity of language.* The simplicity which the Apostle has just declared a characteristic of the preachers of the Gospel, and which the Greeks, proud of their elaborate skill in rhetoric and philosophy, despised as folly, Saint Paul here declares he had practised and adopted himself when he first went to Corinth. He used no lofty language, made no parade of wisdom. The Syriac version says: not with grandiloquent language or show of wisdom, I proclaimed to you the secret of God. The Greek text has, *the testimony of God.*

2. *I did not judge.* I judged it best, coming to a city of learned men, to seem to know nothing but Jesus Christ, and him crucified. The death and passion, resurrection and ascension of Christ, were the message he had to deliver, and this he delivered in the plainest language. And to do this with more effect, whatever else he knew, he kept to himself.

3. And I was among you in infirmity, and fear, and much trembling.

4. And my discourse, and my preaching, were not in persuasive words of human wisdom, but in display of the Spirit and of power.

5. That your faith may not be in man's wisdom, but in the power of God.

3. *In infirmity and fear.* We may perhaps gather from these words, that Saint Paul was in feeble health while he was at Corinth. It is certain also, from the narrative in the Acts of the Apostles, ch. xviii., that he was subject to great persecution and annoyance from the jealousy of the Jews, who ultimately raised a formidable outbreak of violence against him, which possibly caused his retirement from the city or hastened it. His discourse, he declares, was in harmony with his circumstances and surroundings. He delivered no great orations, but spoke on all occasions simply and plainly, proving the truth of his words by *the display of the Spirit and of power*, that is by frequent miracles.

5. *That your faith may not be in man's wisdom.* May not originate or spring from human eloquence and wisdom. Or that your conversion to the faith of Christ may not be ascribed to man's wisdom, but to the power of God, may be a divine, not a human work. That which you believe and are convinced of, should be, not the wisdom and knowledge of your teacher, but the power of God who commissioned the teacher, and wrought the miracles.

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6. But we speak wisdom among the perfect: yet not the wisdom of this world, nor of the princes of this world, who are being destroyed.

7. But we speak the wisdom of God, in mystery, which is hidden, which God predestined before the ages to your glory.

8. Which none of the princes of this world knew: for if they had known it, they would never have crucified the Lord of glory.

There is an inner or esoteric wisdom in the Christian faith, sublime and lofty mysteries of which Saint Paul here declares he was not ignorant, and of which he had freely spoken *among the perfect*, those whose fervour in faith enabled them to embrace and understand them. It is possible that in these words he reflects somewhat upon the method of Apollo, who with the best intentions, may have somewhat rashly enlarged upon the sublimer truths of theology in the hearing of persons scarcely as yet able to understand them. Modern commentators, and among them Cornelius à Lapide, join *in mystery* in verse 7 with the verb *we speak*; we speak of these things only in secret. Theodoret, however, says: The meaning is not, we speak in mystery; but we tell to men the wisdom which is hid in mystery. This seems more likely, for if the Apostle talked of these subjects only *among the perfect*, it would be unnecessary for him to add that he did so in mystery.

What is this hidden wisdom? First, it is *not of this world*, secular and mundane; nor like the systems of philosophy accepted by the world. Nor is it of *the princes of this world*, from the inspiration of demons and fallen spirits, who are so called Joh. xii. 31. Not a dark system of magian philosophy, the practice of divination and the magic art: all which were often imposed, in those days, upon the simplicity of the ignorant and credulous, and were even cultivated by the learned and powerful. This power over the minds of men, founded in trickery and falsehood, it was one of the object of the Gospel of Christ to overthrow, and its overthrow was one of the results of the spread of the true faith. The princes of this world

are being destroyed. If by the princes of this world is understood earthly rulers and great men, then these are continually passing away, as each dies in turn.

This is what the hidden wisdom is *not*. It is, the wisdom *of God*, and therefore true; and it is *hidden in the mystery:* that is, the mystery of the Incarnation; the splendour of God hidden in the flesh. Christ, therefore, is the wisdom of God hidden in mystery. Not that Saint Paul concealed from any one the great mystery of the Incarnation, which was, on the contrary, the centre of all his preaching, and the most important part of the message he had to deliver: but he treated it in a different manner, according to the capacity of his hearers, as he explains below. The incarnation, death, and passion, and resurrection of Christ, were proclaimed to all men, as the ground of their redemption. But the full intent, meaning, and end of Christ's incarnation, the full significance of the adoption of the sons of God; possibly a prophetic view of the victory of the faith in the coming time; these perhaps were among the sublimer mysteries of which the Apostle spoke among the perfect, but which all could not at first comprehend. And this further, that God has foreordained this mystery, from the beginning of time, *for our glory*—our glorification by the gift of the Spirit of God now, and in eternal life hereafter. That God was hidden, and as it were annihilated, in the flesh, for the glory of that flesh which he assumed, that is for us human beings, was one of those mysteries which *none of the princes of this world knew.* The powers of darkness did not comprehend, and would not believe, the depth of humility and charity in the character of God, which rendered this possible. Had they known it, they would not have crucified him; because it was his cross which was the instrument of his victory, and gave him his irresistible power over the hearts of men. Rather than this, they would

have allowed him to reign in earthly power and glory, in which case he could not have so completely overthrown their empire among men. It must be admitted, however, that this interpretation of verse 8 is open to some difficulty, since it implies that the Devil was either ignorant of, or would not believe, the Deity of Christ. It may be more simple to understand by *the princes of this world*, in this verse, earthly rulers, as in the expression of Saint Peter, Acts iii. 17. *I know that in ignorance you did it, as also your princes.* If Herod and Pontius Pilate had known that Jesus was the creator of the world, it is hardly to be believed that they would have put him to death. Not that their ignorance of this truth was sufficient to excuse them, after the miracles Christ had wrought, and the evidence they had of his innocence and sanctity.

9, But as it is written : That eye hath not seen, nor ear heard, nor has ascended into the heart of man what God has prepared for those who love him :

10. But to us God has revealed by his Spirit : for the Spirit searches all things, even the depths of God.

11. For who among men knows what belongs to a man, except the spirit of the man, which is in him ? So also what belongs to God, no one knoweth, but the Spirit of God.

12. But we have received not the spirit of this world, but the Spirit which is of God ; that we may know what is given to us of God :

13. Which also we speak, not in words taught by human wisdom ; but in the doctrine of the spirit, comparing spiritual things with spiritual.

Is. lxiv. 4. From the beginning of the world they have not heard, nor received with their ears, eye hath not seen, O God, without thee, what thou hast prepared for

those who wait for thee. That is, the great mystery of the Incarnation, beyond human intelligence and expectation ; not to be understood or believed *without thee*, otherwise than by God's revelation. And in the Incarnation is included its result, the salvation and ultimate glory of man. This the Spirit of God has revealed to us, and no other could reveal. As none knows the secret of a human heart, other than his own, so only the Spirit of God knows, and he knows fully, all the secrets of God. And this Spirit we have received, no earthly spirit, but the Spirit coessential and consubstantial with God (St. Athanasius, Theophylact), under whose teaching we know the full extent of the great gifts which have been given to us of God, his Son to redeem us, his Spirit to sanctify us. And of these mysteries and gifts of God we speak, not in philosophical language, but in words taught us by the Spirit of God.

13. *Comparing spiritual things with spiritual.* Conveying things spiritual in spiritual language. So Saint Chrysostom, and many other writers, ancient and modern. Theophylact, who is followed by Saint Thomas, takes the word *spiritualibus* in the masculine, and *comparantes* in the sense of the Greek συγκρίνοντες, distinguishing, and understands, reserving high and spiritual doctrine for the hearing of spiritual persons. This is more literal, and agrees with what the Apostle has said in verse 6, *we speak wisdom among the perfect.* The whole of this passage may then be considered an illustration and expansion of what he there asserted.

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14. But the animal man receives not the things of the Spirit of God : for it is folly to him, and he cannot understand ; because it is examined spiritually.

15. But the spiritual judges all things ; and himself is judged of none.

16. For who knows the sense of the Lord, to instruct him ? And we have the sense of Christ.

14. *The animal man.* The word *animal* is used in three senses in the Scriptures. First, in the sense of the English word, that which grows and lives on food, as all animals do, and in this sense it is used 1 Cor. xv. 45. Secondly, one who habitually follows animal impulses. S. Jud. 19. Thirdly, as in this place, those who are guided only by right of natural reason. Such a person may be instructed in the faith, and give assent to its mysteries, but yet be unable to comprehend the higher and sublimer truths which are taught by the Spirit of God. These truths will appear to him folly, or meaningless, because they are beyond the reach of his capacity, and supernaturally understood. They should not, therefore, be rashly obtruded upon him, because, as Saint Thomas says, arguments are not to be given to those who are incapable of receiving them.

15. *The spiritual judges all things.* The *spiritual man* is also understood in three senses in the holy Scriptures. 1. Who does not require food, as Christ now. 2. Who follows the guidance of the Spirit ; in this sense *the animal man* may be spiritual, though he cannot comprehend the higher mysteries of the faith. 3. The sense in which the word is here used, who is capable of understanding these higher mysteries, by a supernatural illumination. In this sense *the spiritual man* is the same with the *perfect* in v. 6. He is capable of judging or discussing all things, even the highest ; and is not to be judged by his inferior, *the animal man.* For if he was, the animal man ought to know the mind, or secret, of God, better than he. But this mind of God can only be known by natural reason, which is

impossible ; or by supernatural illumination, which is contrary to the hypothesis. For who by reason and nature can know, and teach him, the mind of God ? The *sense* of *Christ.* The Syriac : the *mind,* the Arabic, the *intellect,* the Ethiopic, the *thoughts* of Christ. We, the Apostles, know the mind of Christ by supernatural revelation. In the whole of this passage the Apostle evidently intends to assert the infinite superiority of the Christian philosophy to the other philosophical systems with which it was brought into comparison at Corinth.

Corollary of Piety.

The highest wisdom the human intellect can attain is the knowledge of Jesus Christ. He is the eternal wisdom of God, in whom are hidden all the treasures of wisdom and knowledge. Whatever God knows, he knows, for he is God and man. The nature and character of God are fully known to him, for he is himself God. He knows all the causes and motives of the creation of the universe, for he is himself its Creator. He understands every detail of its complicated framework, down to the minutest, for his hands framed it. He understands the mode of dependence of the finite upon the Infinite creating will, for that will is his. He knows the law of connection between spirit and matter, inscrutable to human research, possibly beyond the reach of any finite intelligence, for he is the Creator equally of the spiritual and the material. Not only has he all wisdom and knowledge in himself, but it is he who imparts it to man, so far as man is capable of apprehending it, for he is the sun and the illumination of the human intellect. To penetrate the treasures of wisdom and knowledge hidden in God the Word, have recourse to him, and take him as thy teacher ; for there is no

truth known to any finite intelligence, but from his teaching. Wonder : for this wisdom was for thee hidden, and as it were annihilated, in the mystery of the Incarnation. Love ; for to this humiliation he was predestined from eternity *in gloriam nostram*, for our advancement to the glory of earth, which is sanctification, here, and the glory of eternity, which is his love, hereafter.

CHAPTER III.

1. And I, brethren, could not speak to you as spiritual, but as carnal. As infants in Christ,

2. I gave you milk to drink, not food: for you were not yet able, neither now are you able: for you are still carnal.

3. For when there is among you zeal and contention; are you not carnal, and walk according to man?

CHAPTER III. In this chapter the Apostle insists on the unity of the Church of Christ, as the field which God cultivates, the temple he is building, and compared with this unity, the rivalry of particular teachers is insignificant and contemptible.

1. *I could not speak to you as spiritual.* These three verses belong properly to the last chapter, and explain why Saint Paul has insisted so much on the distinction between the spiritual and animal man. To you, Corinthians, I would not speak as spiritual. You were *animal*, and a degree worse: for this implies limitation of intellectual power; you were *carnal*, which implies also some fault of will and affection. You were like children in Christ, unable to digest the solid food of higher spiritual instruction.

2. *I gave you milk to drink.* Suitable to those who could take nothing more solid and substantial; and yet containing in itself the principle of nourishment, on which the body gradually grows in strength and advances

towards its full development. I gave you as much as you could receive. I could not give you more, not that I was not capable of giving it, but because you were not capable of receiving it.

Neither now are you able. A sudden and effective blow. You are no better than infants even now. There is among you *zeal* and *contention*—the Greek text and the Syriac version add, *and dissension*. As long as you are divided into parties, full of party spirit, zeal for party, which divides you, not zeal for God, which would unite you, and childish rivalries between the followers of different teachers, are you not guided and influenced less by the love of God than by human and carnal affections? Zeal of party, or envy, produces contention, and contention leads to division or dissension.

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4. For when one says: I indeed am of Paul; and another: I Apollo; are you not men? What then is Apollo? and what is Paul?

5. Ministers of him in whom you have believed; and as God has given to each.

6. I planted, Apollo watered: but God gave the increase.

7. Therefore neither who plants is anything, nor who waters: but he who gives the increase, God.

4. *Are you not men?* Guided by merely human reason, influenced by merely human affection and preference, carnal, animal, imperfect, infants?

What is Apollo? Compared with God, the great Teacher, the human instrument is nothing. They are *ministers of Him in whom you have believed.* The Greek text and the Syriac read: the ministers through whom you believed, whose external ministry God made use of to preach to

you the word, through which faith was given you. *As God gave to each* the ministry he exercised, the power to fulfil it, the success that attended it, and from him all three proceed. The teacher is the minister, not the Lord, the channel, not the fountain. The fount of wisdom is the Word on high.

6. *I planted, Apollo watered.* I first, as God's minister, an Apostle, by the will of God, planted the faith of Christ in your city. Apollo, coming after me, watered the seed sown with richer and fuller supply of Christian doctrine. (The Anglican commentator, Hammond *in loc.* considers this to mean, I obtained converts to the faith of Christ, from among Jews or pagans, Apollo instructed, and afterwards baptized, or *watered*, these converts). But *God gave the increase*, for it was he that supplied to you the grace of faith.

7. The planter and the waterer are alike nothing. God is the author of the grace of life, and of the increase of that grace. They are nothing in or of themselves; they have nothing to teach but what God has given them; they are not the authors of the grace of conversion, or of sanctification and the further increase of that grace by faith, hope, charity.

God is the real cultivator of his field, though he uses the agency of mortal men. *Et nos colimus Deum, et Deus colit nos*, says St. Augustine.

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8. And he who plants, and he who waters, are one. And each shall receive his own reward according to his labour.

9. For we are God's helpers: you are God's agriculture, God's building.

10. According to the grace of God, which is given to me, as a wise architect I laid the foundation: and

another builds upon it. But let each look how he builds upon it.

11. For other foundation can no one lay, beside that which is laid, which is Christ Jesus.

8. *He who plants, and he who waters, are one.* In themselves they are nothing, and in so far as they are anything they are alike, merely ministers of him who gives the increase. And if one excels another in labour or in merit, that does not concern you, for God will give each his reward. *According to his labour.* Not according to his *success*, which is not in his power. His labour, solicitude, prayer, are in his power, and these God will reward.

9. *We are God's helpers.* We are *one*, or alike, because we all co-operate with God, who directs our labours. In Marc. xvi. 20, we are told that the Lord *worked with the Apostles.* Here we are told that the Apostles *worked with God.* Although compared with God, the Apostles and Apostolic men are nothing, yet compared with us, and in what should be our estimate of them, they are worthy of the highest honour and reverence. For their office is nothing less than to co-operate with the Creator of the world in the task of bringing the rational soul back to its principle and origin, the conversion of the souls of men to God. Saint Dionysius, quoted by Estius and Cornelius à Lapide.

You are God's building. Saint Paul here introduces another metaphor. You, the Church of the Corinthians, are a temple reared by God. I laid the foundation of this temple, as a skilled architect ; but he adds, I did so, *according to the grace of God*, the great architect-in-chief, of whom I was only the instrument. Apollo, and others, have built upon this foundation. *Let each look how.* There was at Corinth a redundancy of eloquent talkers, rather given to display of their own powers, to whom, and to

their hearers, the Apostle here administers a necessary caution. There is no reason to think these last words are intended to apply to Apollo.

11. *Other foundation can no one lay.* He has just said he laid the foundation, and his metaphor might be misunderstood, as if he meant himself. Christ is the foundation of foundations, like a rock, Saint Thomas says. The Apostles are a foundation in a secondary sense, Eph. ii. 20.

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12. If anyone build upon this foundation, gold, silver, precious stones, wood, hay, stubble.

13. Each one's work shall be manifest: for the day of the Lord will make it known, because it shall be revealed in fire: and the fire will prove what every one's work is like.

The Apostle is still speaking of Christian teachers, as in verse 10. He does not refer to heretical teachers, who destroy God's temple, and will be condemned in verse 17; but who teach true doctrine, and build upon the true foundation. Gold, silver, precious stones, things rare, incorruptible, and valuable, signify doctrine solid, pure, lucid, derived from Holy Scripture, or the principles of the faith, or the mysteries of the Church. Wood, hay, stubble, things worthless and easily consumed, signify doctrine in itself good, or else it would destroy instead of edifying, but valueless, curious, pompous, or fantastic, drawn from secular philosophy and learning, which may win applause, but cannot help to save souls.

13 *The day of the Lord shall declare it.* This life is *our day*, say Saint Anselm and Saint Thomas, in which we do our own will, even when it is against the will of God. The last day will be *the day of the Lord*, when he will do his will, and men, by justice, will be either rewarded or condemned.

It shall be revealed in fire. Fire will go before him, Ps. xcvi. 3. The fire that will consume the world, the minister of divine justice, will go before the Judge, and the works of each will be not only made manifest, but tried and proved. Saint Paul was under the belief that the day of judgment would come in the lifetime of many then living, and this may help to explain the present allusion to it. That fire will *prove* the just, but leave them harmless and free from pain. See Dan. iii. 92. Those who are good and faithful, but imperfect by venial sin, it will purge by suffering. The evil it will torment in hell for ever. It is this fire to which the Apostle here alludes, in the opinion of Cornelius à Lapide, who examines the the question at some length. The Latin Fathers, in the Florentine Council, understood the purgatorial fire, which tries the souls of the just after death. But they are, in the opinion of Cornelius, one, and the same; and on the cessation of purgatory, at the end of the world, the same fire will try the just of the generation still existing. There is a moral application of these two verses, distinct from their literal meaning, for which, see the Corollary of Piety below.

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14. If the work of any shall remain, which he has built, he shall receive a reward.

15. If the work of any shall be burnt, he shall suffer loss; but himself shall be saved; yet as by fire.

16. Know you not that you are the temple of God, and that the Spirit of God dwelleth in you?

17. And if any shall have violated the temple of God, God shall destroy him. For the temple of God is holy, which is you.

The workman whose work, built of solid materials, on the Foundation, shall stand the fire, shall be reputed a

good worker, and receive his reward from the Supreme Architect; if his work of worthless hay or stubble, is consumed in the flames, he must bear its loss, but he shall save his soul, like one escaping from a burning house. He has not yet spoken of heretical teachers, who destroy the work of God, and ruin his edifice. You, Corinthians, are the temple of God, and the Spirit of God dwells in you by grace, faith, hope, charity: as the Ark of the Covenant dwelt in the tabernacle in the desert, and in the temple of Solomon. God ruins and destroys the violators of his temple, as Athalia, who profaned the temple, 2 Paral. xxiv. 6-7, Baltasar, who applied the sacred vessels to common use, Dan. v. 3. But if God thus overthrew the profaners of his material temple, much more will he destroy those who violate his spiritual Temple, which is you, by false doctrine which leads you away from the Apostolic communion.

The Greek Fathers understand v. 17, as applying to Christians who profane and defile the Temple of God in themselves by an unholy life.

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18. Let no one deceive himself; if any one among you seems to be wise in this world, let him become a fool, that he may be wise.

19. For the wisdom of this world is folly with God. For it is written: I will take the wise in their craft.

20. And again: the Lord knows the thoughts of the wise, that they are vain.

21. Let no one therefore glory in men.

22. For all things are yours, whether Paul, or Apollo, or Cephas, or the world, or life, or death, or things present, or to come: for all are yours:

23. And you are Christ's; and Christ is God's.

It is evident that the instructors of the Corinthian

Christians, against whom this rather severe admonition is levelled, must have assumed a great deal on the score of their rhetorical skill and familiarity with the intricacies of Grecian philosophy: so much so that there was ground of apprehension of their relapsing into actual heresy, or of suspicion that they were inclined to it. The *wisdom of the world* is in God's sight no better than folly: its wild conjectures and groundless theories must seem to him infinitely contemptible and absurd, since he knows all things. It is written: Job v. 13, P. xciii. 11.

Let none of you, therefore, boast or glory in the teacher you follow. All are yours, at your disposal, for your salvation; Paul, Peter, Apollo, all Christian teachers are sent for your instruction and edification. The world, and all contained in it, is for your use, temporal and eternal. Life is yours, to prepare for eternity; death is the penance of your sins, and the entrance to immortality; in the present, you have God's grace, in the future the hope of glory. All good things, of nature, of grace, of glory, are yours: the world exists for the sake of God's chosen ones. You belong to Christ, who has purchased you at the price of his blood. Christ is God's Son in his Divine nature, God's servant in his humanity. Glory, therefore, *not in man*, but in Christ, the source of all grace, in God, the giver of all good.

Corollary of Piety.

Every human soul in whom Christ dwells by faith, is God's building. God is its Architect: His fellow-workers are Apostles, Bishops, Priests. The foundation is the faith of Jesus Christ: but man's will is the workman who builds upon this foundation. What will he build? Gold, silver, precious stones; works of charity, penance, prayer,

for himself and others, for the Church of God and for the holy souls in suffering; chastity: the ascetic perfection of the spiritual life. These are things which shall stand the fire of the last day; fitting adornment and decoration for the temple whose inhabitant is the Spirit of God. Wood, hay, stubble: earthly riches, influence, power, popularity, fame, fine houses, costly dresses, spectacles and amusements, races, balls, the trailing on the fringe of regal splendour: classic literature, pagan philosophy, reading and knowledge applied and applicable to no good and holy purpose, nor tending to the glory of God and the advancement of his faith; mere amusement to kill time and occupy the mind; sordid luxury, rough and vulgar play, thoughtless ribaldry and idle talk. How shall these things help the soul in her hour of trouble; how shall such a building stand the fire of God's justice? How can such things as these enter God's eternal kingdom? What can such a builder expect but at the best to save his soul by fire, the purgatorial fire of God's justice?

At worst, let him not ruin the temple of God, the dwelling-place of God's Spirit. Whoever lays waste God's temple, him shall God lay waste. For his temple is you, and in your heart the glorious presence given you in Baptism still dwells, for your worship and adoration, not for your forgetfulness, neglect, or contempt.

CHAPTER IV.

1. Thus let man esteem us, as ministers of Christ, and dispensers of the mysteries of God.

2. Now here it is required among dispensers, that one be found faithful.

3. But to me it is of very little moment to be judged by you, or by a human day: but neither do I judge myself.

4. For I am conscious of nothing to myself: but not in this am I justified: but he who judges me, is the Lord.

5. Therefore do not judge before the time, until the Lord come: who both will illuminate what is hidden in darkness, and manifest the counsels of hearts: and then shall be praise to everyone from God.

Chapter iv. In this chapter the Apostle severely censures the conceited and presumptuous teachers who had undertaken the instruction of the Christians of Corinth, and threatens them with the Divine displeasure.

1. Do not glory in men (iii. 21), but when you pay us honour, honour us only as the ministers of Christ, not for any eloquence or attainments of our own. Let *man* esteem us, is a Hebraism: Let everyone so esteem us. As ministers serving and representing Christ: as dispensers, in the Greek stewards, of his *mysteries*, the doctrine of the Gospel, and the sacraments of the Church. The admonition is addressed to both sides. Prelates to remember that they are Christ's servants; the faithful, not to glorify

them for their personal merits, but not despise them, for the honour of him whose ministry they bear.

2. *Now here.* The Greek has, *for the rest.* The Syriac version reads as the Vulgate. What is required of a steward is not eloquent language, rhetoric, or philosophy; but fidelity. This is certainly his principal recommendation. How do your teachers stand this test? Are they faithful to the ministry they exercise?

3. *It is of very little moment to be judged by you.* For the Corinthians were always discussing their teachers, and comparing them. They ridiculed men who were good and holy, for their simplicity; but they thought a great deal of others, who were evil and full of faults, on account of their power of speaking. Saint Chrysostom. To me, your judgment is a matter I cannot seriously regard; compared with God's, it is nothing, a *very little thing. Or by a human day.* A trial before an earthly tribunal, from the *day* fixed for the hearing.

Jer. xvii. 16. *The day of man I have not desired.* I have had no solicitude about earthly judgment and human opinion. *I do not even judge myself,* for I am often ignorant from what end I act, with what motive, with what degree of knowledge. I am not indeed conscious of having neglected the ministry entrusted to me. *I am conscious of nothing to myself;* but it does not follow from this that I am free from fault in the sight of God. *Who understands his faults?* Ps. xviii. 13. *He finds error in his angels,* Job. iv. 18. Of the greater part of our offences against God we are absolutely ignorant. St. Basil, *in const. monach.* 1. *It is God who will judge me;* and he knows not only what I do, but all my thoughts, intentions, objects, and motives, of which I am very imperfectly cognisant myself, and of which others know nothing.

5. *Therefore do not judge before the time.* Suspend your judgment upon your teachers, until you learn what the

judgment of God will be at the last day. *Until the Lord comes.* Wait for the arrival of Christ, the Judge of all. He will throw the full light of day upon all the actions of men, whether good or evil ; and bring into that light not actions only, but *the counsels of hearts*, the will, latent in the heart, the design and intention with which all was done. Then shall it appear what degree of praise is really due to each of us, whose merits you so eagerly and busily compare. That praise will be real and true, as coming from him who searches the hearts of all men. That which comes from man is vain and worthless.

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6. And these things, brethren, I have transfigured to myself and Apollo, on your account : that you may learn in us not to be inflated against one another for another above what is written.

7. For who distinguishes thee ? and what hast thou which thou hast not received ? But if thou didst receive it, why dost thou boast as if thou hadst not received it ?

6. *I have transfigured.* The Greek, I have changed the appearance or figure of. In all these remarks, which I have made ostensibly and nominally in reference to myself and Apollo, I have not in reality intended to allude so much to myself and Apollo, who are thoroughly in harmony, the only difference between us being in our mode of instruction, according to individual difference of mental habit, or variety of circumstances. I intended in reality to designate under our names, several other teachers whom I do not name, who have established themselves as heads of rival parties, and the contentions among whose followers divide and trouble the Church of Corinth. And this on your account.

That you may learn in us, the Greek has, *not to be wise* above what is written. The Syriac, *not to think of your-*

selves above what is written, and this is followed by the Arabic version, Saint Chrysostom, Theodoret, and Theophylact. This would mean that the teachers are not to arrogate to themselves more than I have accorded them in the words I have written above : nor you, their hearers, engage in party rivalry. The Vulgate omits *to be wise,* and reads as in the text ; the meaning of which is that their followers were not to exalt their several leaders in opposition to one another in rivalry or contrast : championing against one another the cause of some favoured teacher. This, in the Greek, follows as an additional reason.

7. *Who distinguishes thee* ? If thou thinkest thou art superior to others in eloquence and wisdom, from whom didst thou receive these gifts ? Either they are gifts of nature, or of grace : in either case they come from God. Why dost thou boast of them as if they proceeded from thyself, and could be used for thine own glory? Saint Augustine, and the second Council of Orange, Can. 6., apply these words to the distinction of Divine grace and election, and assert, against the Pelagians and Semi-Pelagians, that no individual can distinguish himself from the multitudes of the lost human race, and originate his own salvation, by the powers of nature alone ; but for this there is indispensably required the grace of God, moving them, and co-operating with them, so as to aid and support the freedom of the will. This, though in accordance with the doctrine of Saint Paul, is not the primary and literal meaning of his words in this passage.

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8. Already are you satiated, already are you become rich ; you reign without us : and I would you did reign, that we also may reign with you.

9. For I think that God exhibits us the Apostles last,

as destined to death; because we are become a spectacle to the world, both to angels and men.

10. We are fools on account of Christ, but you are prudent in Christ: we infirm, but you strong: you noble, but we ignoble.

11. To this hour we both hunger and thirst, and are naked, and are cuffed, and homeless.

12. And we labour, working with our hands: we are cursed, and bless: we are persecuted, and patient under it.

13. We are blasphemed, and we entreat: we are become as the excrements of this world, the offscouring of all things to this day.

8. *Already you are satiated, saturati estis.* A forcible comparison between these arrogant Corinthian party leaders and the true Apostles of Christ. Already, though only a few months have elapsed since I left Corinth, you are filled to satiety with spiritual knowledge, and enriched with every gift of God: you reign over the Corinthian Church, and want nothing of us. I am quite willing you should reign: I only wish *we* did. God seems to have made us like the last and lowest of the criminals condemned to be torn to pieces by wild beasts in the arena: the whole universe seated and looking on at our conflict, angels and men. We are laughed as fools, because we teach the Gospel of Christ; you are proclaimed as *wise in Christ.* We are feeble and insignificant, you are powerful and influential. You are honoured, we are despised. From the time we first entered on our mission to this day we suffer hunger, thirst, poverty, opprobrium, driven from place to place as homeless wanderers. We work for our living, and get curses with it, but we bless those who curse us. We are prosecuted before the courts, and accept their judgment. We are reviled, and we entreat forbear-

ance. We are of all things in this world the vilest and most abject. Among the pagans great criminals were sometimes sacrificed to the gods, or thrown into the sea, as an atonement for the sins of the rest of the community, with the words, be for us a *peripsema*, or expiatory offering. This is the word the Apostle here uses. The *scape-goat*, Lev. xvi. 21, was a sacrifice of a similar kind.

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14. I do not write these things to shame you, but, as my dearest sons, I admonish you.

15. For if you have ten thousand instructors in Christ, yet not many fathers. For in Christ Jesus I have begotten you through the Gospel.

16. I entreat you, therefore, be imitators of me, as I also of Christ.

17. On this account I have sent Timothy to you, who is my dear son, and faithful in the Lord: who will remind you of my ways, which are in Christ Jesus, as I teach everywhere in every Church.

14. *I do not write these things to shame you.* Saint Paul proceeds to explain why he has adopted the extraordinary language of the last few verses, in which, while he does not use terms of exaggeration, he has painted in the darkest colours the sufferings of the Apostles of Christ, in a tone which sounds more like repining than rejoicing. I write this for you, the faithful Christians of Corinth, not *to put you to shame*. He has put them to shame, Saint Chrysostom observes, but he now says he has not, or rather that he has not done so with any unkind intention. My object is to warn you, for your improvement. You may have thousands of advisers, exhorting you to perfection. The word *instructors* means literally those who have the care of children. But I am your spiritual father, and

it was through me that you first believed ; and what you require is not wordy exhortation, of which no doubt you get enough and to spare, but simply to imitate the example I set you. You need not be afraid of Timotheus, one of the bearers of this letter, and who is a young man. His mission is not to teach you anything new, but to remind you of what you already know, namely, my rule of life, which you would do well to follow. For the doctrine I have taught you is in every respect the same as I teach everywhere and always. You are safe in following my example, because that which I myself follow is that of Christ.

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18. As if I were not coming to you, some are inflated.
19. But I will come to you quickly, if the Lord will: and I shall know, not the word of those who are inflated, but the power.
20. For the kingdom of God is not in word, but in power.
21. What will you ? shall I come to you with a rod, or in charity and in the spirit of gentleness ?

18. *Some are inflated.* The busy and talkative teachers of the Corinthians, against whom the whole of this chapter is directed, were evidently trembling on the verge of heresy and apostasy, and we shall find that the Apostle addresses them in severer language in the second Epistle, written a few months later: when they had developed into open opponents of the authority of the Apostles. His intention of coming quickly to Corinth, expressed in verse 19, is not a prediction but a conditional promise, and in effect he did not actually return thither until after a considerable interval, and after the second Epistle was written and despatched. But he warns these men that

if he does come he may not improbably be compelled to put his miraculous powers to the test, and measure his strength with theirs. God's kingdom is in *power*: for their confusion and punishment. It was for them to choose whether he was to come with a *rod*, or in *gentleness* and meekness; said in figure, for he was not under any circumstances otherwise than gentle and meek, in a personal sense, but might be compelled to act with severity. Other writers think he refers to the censures of the Church, unaccompanied by any visible manifestation of God's anger. In either case it seems probable that he writes these words in particular reference to the incident upon which he gives judgment in the next chapter, and to which these words serve as an introduction.

Corollary of Piety.

Prelates, preachers, doctors, are ministers and stewards of Christ; and to Christ, they will one day render an account of their stewardship. They are, therefore, to be honoured: and they are not to be judged. All judgment upon their work should be left to him, to whom they will give account. But this very reason is, on their side, the strongest possible inducement to fidelity and diligence. They need care absolutely nothing for the judgment of man, because it is to the judgment of Christ, who will bring to light all that is now hidden, that they look forward. They know well that they possess nothing that they have not received from the hands of God: their orders, their mission, their powers and faculties, talents and attainments, all come from God, and to God must the account be rendered of their exercise. If it is disrespectful to God to criticize them, it is also useless: for what do they care for human judgment, who see them-

selves, with the eye of faith, standing before the judgment seat of Christ?

The kingdom of God is in power. Its life and reality were shown as much in the lives of the Apostles as in the words they spoke. The absolute scorn and contempt of almost all mankind, exclusion almost from human society, destitution, hunger, thirst, imprisonment, oaths, and execrations, blows and foul language, toil, poorly paid, and paid with insult—all these things were endured, patiently and joyfully, by men of whom the world was not worthy, for the cause of Christ. Who, comparing his own life with theirs, would not find it soft and indulgent, vain and useless? Yet this was the power of God's kingdom; and the power of God's kingdom now is shown as much in following, in however distant a degree, the example of the Apostles, as in adhering to the holy faith they taught. Be imitators of me, said Saint Paul, as I also am of Christ.

CHAPTER V

1. It is certain by report that there is among you fornication, and such fornication as is not even among the Gentiles ; so that one has his father's wife.

2. And you are inflated ; and have not rather had grief, so that he who has done this deed may be taken away from the midst of you.

Chapter v. In this chapter the Apostle insists upon the excommunication of incestuous persons.

1. *It is certain by report.* Literally, *there is altogether heard*, both in the Vulgate and the Greek : that is, with a consistency and unanimity of statement that admits of no doubt. *That there is among you*, who have received such august mysteries, are partakers of Divine secrets, are heirs of heaven, says Saint Chrysostom. The word used in the Greek includes every kind of illicit connection of the sexes, whether marriage is affected by it or not. The Greek and the Syriac have, such as is not named *or heard of* among the Gentiles, that is, as a common practice, or without horror. He says *his father's wife*, rather than step-mother or mother-in-law, though the meaning is the same, in order to bring out more strongly the greatness of the wrong done. *One has his father's wife*, not has married, for such a marriage would be forbidden by pagan law and custom. What made it worse was that it appears from an expression in 2 Cor. vii. 12, that the injured father was still living.

2. The Corinthians exhibited no humiliation or sorrow for this occurrence, for which, as it was public and notorious, they should have done public penance, and had taken no measures to expel the offender from the communion of the Church.

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3. I, indeed, absent in body, but present in spirit, have already judged as being present, him who has so wrought.

4. In the name of our Lord Jesus Christ, you being assembled and my spirit, with the power of our Lord Jesus Christ,

5. To deliver such an one to Satan for the destruction of the flesh, that the spirit may be saved in the day of our Lord Jesus Christ.

3. *I, indeed, absent in body.* The authority of Saint Paul, as an Apostle of Christ, was not limited as to place, like that of a Bishop, but was co-extensive with the world, and could be exercised even at a distance, and where he was not personally present. He was able, therefore, to be present spiritually, and by the exercise of his Apostolic authority, in the assembly of the Corinthian Christians, which he orders to be convened for the purpose of pronouncing sentence on the offender. And this authority he exercised as the representative of Jesus Christ, and with his *power*. Saint Chrysostom joins the words *in the name of our Lord Jesus Christ* with *you being assembled*. Saint Thomas, with greater probability, joins them with, *I have judged*.

5. *To deliver such an one to Satan.* Outside the kingdom of Jesus Christ is the kingdom of Satan, into which the offender, by his excommunication, must necessarily be turned out. *For the destruction of the flesh.* Not for the destruction of his soul, the salvation of which was the

object in view: but that in body he might be vexed by the demon with some disease, wound, or plague, in order to bring him to repentance. This was usual in those days of miracle; according to the opinion of Origen, Hilary, Jerome, Ambrose, Augustine, Theodore: who are quoted by Gagne, Cornelius à Lapide, and Tyrinus. Saint Chrysostom and Theophylact understand, deliver to Satan as his teacher and corrector. Estius, on the other hand, thinks that a spiritual penalty only is intended. Saint Chrysostom says: He is punished for his improvement, for the acquisition of grace, for his everlasting salvation. The gain outweighs the penalty, for the penalty is temporal, the gain eternal. The object is the salvation of the soul at the great day of account.

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6. Your boasting is not good. Know you not that a little yeast corrupts the whole mass?

7. Purge out the old yeast, that you may be a new conspersion, as you are unleavened. For Christ our Pasch has been immolated.

8. Therefore, let us feast, not in the old yeast, nor in the yeast of malice and wickedness, but in the azyme of sincerity and truth.

6. *Your boasting is not good.* Saint Chrysostom, and with him Theodoret and Theophylact, and the Greek Fathers generally, think the Corinthian Christians actually gloried in the proceeding of this incestuous person, and that he was one of their chief men and leader of a faction among them, and they extolled his wisdom. But the Apostle's words may also be taken in a general sense, your glorifying in secular knowledge, and in the talents and attainments of your leaders, which were blamed in the last chapter. A little yeast *corrupts* the whole mass. The Greek has ζυμοῖ, leavens; there is some reason to think

the Latin translator must have read some other word, but the general sense is not affected. An evil example only corrupts, as Saint Thomas observes, when it is tolerated and overlooked, not when it is censured and punished. *Purge* out the *old yeast*, by the rejection of sinners from communion. The old vices of paganism have no place in the newly-founded Church of Christ: but this is said generally, and not with reference to this particular case, which pagan law would not sanction, as the Apostle observes in verse 1. A new *conspersion*. In the Greek, a new kneading, or as we call it, *paste*; the meal was first sprinkled or scattered over the board, and hence the term used in the Vulgate.

Christ our Pasch has been immolated. Let us therefore, in figure, and continually, *feast*: in the Greek text and the Syriac, *keep the festival*, by eating unleavened bread, as ordered, Exod. xii. Or rather, you are yourselves the unleavened bread (v. 7) and should be free from every trace of defilement. *Not in the old leaven*, the malice and wickedness of the pagan world, which you have abandoned and renounced; but in the *azyme*, or feast of unleavened bread, of *sincerity* or purity of life, and adherence to the *truth* of the faith of Jesus Christ. The Hebrew festival of unleavened bread, with all its accompaniments, was habitually spoken of both as the Pasch, and *azyma*, or unleavened; but the latter term signified particularly the term of seven days during which it lasted. Exod. xii. 18, 19.

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9. I wrote to you in an epistle: be not associated with fornicators.

10. Not altogether fornicators of this world, or the avaricious, or rapacious, or servers of idols; otherwise you would have had to go out of the world.

11. But now I have written to you not to associate ; if he who is called a brother, is a fornicator, or avaricious, or a server of idols, or an evil speaker, or a drunkard, or rapacious : with such an one not even to take food.

12. For what is to me to judge concerning those that are without? Do not you judge concerning those who are within ?

13. For those, who are without, God will judge. Take away the evil from yourselves.

9. *I wrote to you in an epistle.* In this Epistle, as the Greek Fathers think. In a former one which is lost, in the opinion of Saint Thomas and others. They were not to associate with the wicked, or with idolators. But this did not apply to the Gentiles, association with whom could not be avoided, because the world was then so full of them. But I have now written (in the Greek, I now write) that you are not to associate with Christians who are of this character, or who join in idol worship; not even to sit down to table with them. It is not for me to judge the Gentiles. Christ is their judge : not the Church. Leave to him, therefore, all judgment concerning those that are without; but put away from the midst of yourselves the wicked person.

Corollary of Piety.

The life of the Christian is a perpetual Pasch. Christ, our Paschal Lamb, who taketh away the sin of the world, has been sacrificed for us : is continually sacrificed for us, to the end of time. His blood has been sprinkled on us, in our baptism, as the blood of the lamb was sprinkled on the doors and thresholds of the Israelites ; is continually sprinkled on us anew, in the sacrament of penance. There-

fore let us keep the feast of unleavened bread: for the Christian's life should be continually pure, holy, free from sin, unleavened by the spirit of the world. And this, not merely for ourselves. A little leaven leavens all the mass. One evil example may be, must be, a source of evil to the whole. Let everyone be pure, and all will be pure. The Christian does not stand alone; he belongs to the mass, or paste, of which the Church of Christ is kneaded together. The evil of one infects the whole. To reject the evil-doer is the condition of the existence of the Church of Christ, into which there shall not enter anything defiled, Apoc. xxi. 27. Who would wish to hear the sentence against himself: *auferte malum ex vobis ipsis?*

CHAPTER VI.

1. Some one among you, having a cause against another, ventures to be judged before the ungodly, and not before the Saints.

2. Know you not that the Saints will judge concerning this world? And if the world will be judged in you, are you unworthy to judge the least things?

3. Know you not that we shall judge angels? how much more things secular!

4. If therefore you have secular judgments, those who are contemptible in the Church, these constitute to judge.

CHAPTER VI. In this chapter the Apostle prohibits recourse to pagan tribunals in secular matters; and earnestly warns his readers against the sin of fornication.

1. *Ventures to be judged.* In the Greek this verse is in the form of an indignant question. Does any dare? This has reference only to a plaintiff or prosecutor: a defendant could not avoid the judgment of any court before which he was summoned.

Before the ungodly, literally, the *unjust.* Pagans are unjust, because they are without faith, by which the just man lives. They are without the true religion, and do not render to God what is his due. They who do not give to God what is due, how shall they render justice to man? He who is unjust to God will be unjust also to man. *The Saints* are just to God and man.

2. *Know you not that the Saints will judge the world?* by approving the sentence of the Judge. The Apostles, and

those who are like the Apostles, will give judgment as assessors of Christ, not with the mouth, but with the spirit, as Saint Thomas explains. If you are to judge the world, are you unworthy to judge of money, lands, and houses ?

3. You will judge more than the world : you will *judge angels*. Good angels by the judgment of praise and approbation ; evil with the judgment of condemnation and exprobration. The Church of Christ is one, made up of angels and men ; and has one Head, Jesus Christ, the Judge of men and angels. In this judgment of Christ the accidental reward of the holy angels will be increased, by the reward of holy men whom they have enlightened. And the penalty of evil angels will be augmented by the punishment of men whom they have led astray, says Saint Thomas. It may be added that the punishment of evil angels will be further increased by the glory of the Saints who have triumphed over them, and who, though clothed in frail flesh, remained faithful to God, while angels fell.

Let not the judge of the world be subject to the world, enticed by its attractions, or enslaved to its opinions. Let not the judge of demons be subject to the demons, whose empire he renounced in the laver of Baptism. And if you judge the world and angels in eternal things, be not judged by the world in temporal things, *secularia Βιωτικά*, which pertain to this passing life.

4. If you must have judgments regarding these temporal matters, establish as your judges the most ignorant and contemptible among you, persons set at nought, as in the Greek, and held of no account, rather than recourse to pagan magistrates. The goods of this life are not worthy of contention among Christians, whose hearts should be with their treasures in heaven. *One thing is necessary*. But if such judgments are necessary, choose

your judges at any rate from among yourselves, and rather select judges who may be less erudite, but are holy and just, in preference to judges like those of the pagans, who may be learned and experienced, but are not in the true sense *just*.

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5. I speak to your shame. So is there not among you one wise man, who can judge between his brothers?

6. But brother with brother contends in judgment, and this before Infidels.

7. Now indeed there is altogether a fault in you, that you have judgments between you. Why do you not rather accept injury?

8. But you do wrong, and defraud, and this to your brethren.

5. *I speak to your shame.* He spoke in irony, when he advised them to choose the most contemptible among them for their judges. It was to put them to shame. Is there not even one wise man among you, able to act as arbiter in any dispute that may arise about property? Brother contends with brother. All lawsuits in families are discreditable, and Christians are all brothers in the family of Jesus Christ. *And this before unbelievers,* which is put in by the way, as aggravating the error, for the Apostle is now passing from this subject to the more general one. But if he could see sons going to law with parents, monks with abbots, priests with bishops, before secular tribunals, would he not be indignant and surprised?

There is altogether a fault among you. It is a fault that you go to law with one another at all. The Greek word ἥττημα means a fault in a negative sense, a diminution, defect, or falling off; or otherwise a defeat and humiliation. *Why do you not rather accept injury?* He condemns litigation in itself, and does not admit the excuse of alleged

injury. Saint Augustine, Enchirid. 78. Saint Thomas: He imputes it to you for a fault that you have lawsuits between those among whom certainly peace should reign. Saint Chrysostom expresses the same opinion, and distinguishes a fourfold wrong. 1. Not bearing with wrong. 2. Doing wrong, which one party must have done. 3. Recurrence to the judgment seat of the unjust. 4. The injury to fraternal charity, and the scandal that ensues.

Is it therefore sin to endeavour to recover rights by process of law?

Saint Thomas replies 1. That for the religious it is a sin, out of avarice or covetousness, to seek to recover what is their own; but not sin to seek justly what belongs to their community, any injury to which is robbery of the poor. 2. To all it is sin, if it proceeds from covetousness; or if it involves disturbance of the public peace; or if the mode of procedure be fraudulent and underhand: or if it occasions scandal. 3. It is lawful to claim your own in charity, if in the procedure nothing contrary to justice and charity is done. But these conditions are difficult to fulfil. Lawsuits generally arise from excessive love of temporal things; they generally give occasion to sins against charity, sinister suspicions, hatred, detraction, revenge; or against justice, fraud, crafty dealing, false statements, calumny. Add loss of time, distraction of mind, neglect of salvation for temporal things, forgetfulness of God.

Christ says: *He that would go to law with thee, and take thy coat, let him have also the cloak. If they take thy goods, seek them not again.* Precepts, says Saint Thomas, not always to be observed in actual practice, but to be retained in the preparation of the mind.

8. You not only do not suffer injury, but you do it, for there must be wrong to give occasion to legal proceedings.

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9. Know you not, that the ungodly shall not possess

the kingdom of God ? Do not mistake ; neither fornicators, nor servers of idols, nor adulterers.

10. Nor effeminate, nor unnatural, nor thieves, nor covetous, nor drunkards, nor evil speakers, nor rapacious, shall possess the kingdom of God.

11. And these things some of you have been : but you were washed, but you were sanctified, but you were justified in the name of our Lord Jesus Christ, and in the Spirit of our God.

9. *The ungodly.* Greek : *the unjust.* This is a continuation and amplification of his statement in verse 8. He has blamed those who do not suffer wrong with patience ; but he blames far more severely those who do the wrong. *Do not mistake.* Greek : *be not deceived.* There is reason to think that the heresies which were on the point of breaking out at Corinth, taught a doctrine in opposition to that which the Apostle here states, and this is glanced at in v. 2.

10. *Shall possess the kingdom of God.* The Greek, *shall inherit.* The Syriac : shall not possess in inheritance.

The city of Corinth was considered by the pagans sacred to the goddess Venus, or Aphrodite, to whose temple, which was enriched by splendid offerings, a thousand of the fairest young maidens from the eastern provinces of the empire were conveyed annually. Their profession was considered pious and reputable, and was so lucrative, from the large sums of money they received, as to give rise to the words of the Roman poet, *Non cuivis homini contingit adire Corinthum.* They lived in great luxury and splendour. See Cornelius à Lapide *in loc.* It was from the population of this city that the Gentile portion of the Corinthian Church was drawn.

11. *You were washed.* This is the meaning of the Greek, which uses the aorist. The Latin language is less precise

in distinction of tense, and *abluti estis, sanctificati estis*, might mean, either you are washed, you were washed, or you have been washed, sanctified, &c. Baptism confers complete and absolute remission of all sins, of whatever degree of guilt, previously contracted, so that they cannot be charged at the day of judgment. But the same sins renewed after baptism are far more terrible, and can only be washed away by penance.

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12. All things are lawful for me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

13. Meat for the belly, and the belly for meat: but God will destroy both it and them. But the body is not for fornication, but for the Lord, and the Lord for the body.

14. And God has both raised up the Lord, and will raise us by his power.

12. *All things are lawful.* The prohibition which the Apostle has given in verses 1, 6, of bringing suits before pagan judges, was capable of being maliciously misrepresented, as if he had denied the authority of the civil rulers of the empire, and advised his readers not to submit to it. He therefore explains, that to seek recovery of our goods by suit at law is not forbidden by the laws of the Church of Christ, and does not necessarily involve mortal sin: but it is *inexpedient*, unfitting the dignity of a Christian, if it can with justice and charity be avoided. Neither is it unlawful to appear as a suitor before a pagan judge, but it places you in that judge's power, and exposes you to the danger of causing the Christian faith to be outraged and blasphemed. The Greek has: *I will not be insulted*, or *set at nought, by any*.

That is, if it is in my power to avoid it. All these contentions of law regard, directly or indirectly, the contemptible and transitory wants of our mortal bodies, in their present animal and physical condition. God will, one day, and before long, destroy both the belly and the meats. The stomach and digestive organs of the human body were made for the support of animal life.

But this is not the case with regard to another subject, as to which also there was in turn some risk of his being misunderstood. *The body is not for fornication.* The pagans saw nothing wrong in simple fornication, for which reason the Apostle thinks it prudent to make this remark. It belongs to Christ, and Christ belongs to the body, as its head. The head is to sanctify and rule, the body to obey, in chastity and holiness. The body belongs to the head, and the head to the body. And this is not, like the other, a temporary relation, confined to this mortal life, for God, who has raised the Lord from death, will raise our bodies from death, by his own omnipotent power, to live united with him for ever.

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15. Know you not that your bodies are members of Christ ? Taking away then, the members of Christ, shall I make them members of a harlot ? God forbid.

16. Know you not that who cleaves to a harlot, is made one body : for they shall be, he saith, two in one flesh.

17. But who cleaves to the Lord, is one spirit.

18. Flee fornication. Every sin, whatsoever a man does, is without the body : but who fornicates, sins against his own body.

19. Know you not that your members are a temple of the Holy Ghost, who is in you, whom you have of God, and you are not your own ?

20. For you are bought for a great price ; give glory and carry God in your body.

15. *Your bodies are members of Christ. Hoc est corpus meum*, the body mystical and adoptive, as the Eucharist is the body natural, by transubstantiation. Christ is our head coextensively with our whole nature, which includes soul and body.

16. *Who cleaves to a harlot is made one body*: the Greek : *with her*. Gen. ii. 24. *They shall be two in one flesh*. Saint Thomas observes that marriage and fornication are different in a moral sense, as to the external act, one being of virtue, justice, and temperance, and the other of concupiscence and vice, but they do not differ physically, and according to the species of nature.

17. He who adheres to Christ in chastity of body and soul becomes *one spirit* with him, by consent and grace. It is not sufficient to avoid unchastity unless in heart and spirit we adhere to Christ.

18. *Flee fornication*. Other enemies of the soul are to be resisted : this one is to be escaped from by *flight*. If the injury to Christ is not regarded, he adds another argument, that the fornicator sins against his own body, which he withdraws from the control of reason and spirit, wholly to the influence of sense and brute matter. St. Augustine. Other explanations of this passage, from various ecclesiastical writers, are quoted by Cornelius à Lapide *in loc*. Œcumenius brings forward no fewer than ten, from the Greek Fathers, most of which are open to the objection that they would apply equally to marriage. Probably the words are introductory to the statement in the next verse. As he has before urged that our bodies are members of Christ, he now goes on to say that they are temples of the Holy Spirit, who dwells in us. The whole man is the temple of the Holy Spirit : the mind is

the sanctuary ; the powers of the soul the basilica : the body as it were the porch. And of this temple, Tertullian says *de cultu fem.* 2, chastity is the keeper and custodian.

20. *A great price* : the blood of Christ. The Greek text, and the Syriac, read the rest : *Therefore glorify God in your body, and in your spirit, which are God's. Carry God in your body*, as in the procession of the Corpus Domini.

Corollary of Piety.

The materialist sees only the outside of the temple. But within, there is in the soul of every child of Adam an inmost shrine and sanctuary, into which no eye but his own, and God's, who created it, can or will ever penetrate, to all eternity : the seat of consciousness, the *self*, immortal and indestructible. And in this sanctuary, in the grace that accompanied creation, there dwelt the Spirit of God, for the adoration and worship of the creature : till sin came and ruined the shrine, and drove away the presence that once dwelt there.

In the temple that stood on Mount Moria there was an inner sanctuary, where in silence, unseen, unvisited, shrouded by the veil, there dwelt from year to year, from century to century, the presence of the God of the Hebrew nation : until the awful voice was heard, amid the sweep of the wings of the retiring angels, *Let us depart hence*, and the shrine was left to ruin and desolation.

In the sanctuary of the Christian Churches, upon the altar, beneath the figure of the Crucified, opposite the ever-burning lamp, there is the tabernacle in which dwells the real presence of the Lamb, who taketh away the sin of the world ; and the solemnity, the sanctity, and beauty

of that presence, make the spot the centre of the universe for the believer, and have a strange awe and attraction even for the unbeliever, should chance or Providence guide his footsteps thither.

The mystical shrine within the soul of man is restored to its splendour by the presence of the Spirit of God, who *dwells in you*. There the human soul is united with its Creator, to eternity, in a spiritual embrace of charity, which the sounds of earth, which even the harmonies of heaven, shall not interrupt or terminate. *Portate Deum in corpore vestro*. Let the shrine be ever holy, the light of faith always burning, the incense of prayer ever rising before the throne of God, *who dwelleth in you*, for wherever God is, he is to be adored.

CHAPTER VII.

1. Of the things concerning which you write to me; it is good for man not to touch the woman:

3. But on account of fornication let each have his own wife, and each woman her own husband.

Chapter vii. In this [chapter the Apostle replies] to some questions regarding Christian marriage and continence, which had been referred to him by the Christians of Corinth.

1. *The things concerning which you wrote to me.* Theodoret calls this the beginning of the second volume of the Epistle, in which Saint Paul answers the questions addressed to him. The first of these was, not whether marriage is lawful, which question he answers in v. 8, but whether the use of marriage after baptism was lawful for those who had been married before. This much is acknowledged by Saint Athanasius, Saint Chrysostom, and, indeed all other writers who have considered the Apostle's language. As to who were the parties who denied the lawfulness of the use of marriage under such circumstances, there is some difference of opinion. Saint Ambrose and Saint Anselm think they were secret teachers of heresy, not yet expelled from the Church. More modern writers have thought that their view proceeded from zeal for true piety, but without due consideration for human infirmity and the laws of human life; for such a tenet would be obviously impracticable after the

conversion of whole nations to the faith. Saint Paul's answer is that continence is *good*, in the Greek noble or honourable. The Syriac: it is good not to approach the wife. But such virtue is angelic, rather than human. For a general rule, regard must be had to the necessity of avoiding fornication, which word the Greek text uses in the plural, as a general term including impurity of every kind. He decides therefore let every man—every man is quite at liberty to—*keep* the wife to whom he is already married, and the same rule is applicable to the other sex. Heretics have endeavoured to argue from the words *let each have his wife*, the necessity of the marriage of priests and monks. But 1. The Apostle is not treating of marriage at all, but of the use of marriage already contracted; and 2. If he expressed such an opinion it would be directly contrary to what he says in verses 7, 8, 38, of this chapter.

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3. Let the husband render her due to the wife: and similarly the wife to the husband.

4. The woman has not power of her own body, but the husband. And similarly also the husband has not power of his own body, but the woman.

5. Do not defraud one another, unless perhaps by consent for a time, that you may have time for prayer: and revert again to the same, lest Satan tempt you through incontinence.

6. But I say this according to indulgence, not according to command.

7. For I wish you all to be as myself: but each one has his proper gift from God; one indeed thus, and another thus.

3. *Render her due.* The Greek: due benevolence. The Syriac: due affection. There is a twofold obligation to

avoid impurity, each for the other as well as himself or herself. Both parties have by the marriage bond surrendered, each to the other, the right of disposing of themselves in this respect. To defraud, in verse 5, is to observe continence without the consent of the other party. There is of course no objection to this, if done by mutual consent, and this may be done for life, v. 7, which, however, the Apostle does not urge, as he regards the case as exceptional. He approves of it for a limited time, and for the sake of prayer and pious exercises. The Greek text has: *that you may be at leisure for fasting and prayer. That you may have time for prayer*, to pray with greater purity, fervency, and assiduity, and under the term prayer is included the reception of the holy Eucharist, for which is required purity and recollection. *Revert again to the same*, the Greek, come together again to the same place: lest if you remain apart permanently or for too long a time, human infirmity be used by Satan as a means of tempting you to sin. I do not insist on this, if you think it best to remain apart, but it is permitted as a concession to the weak. *I wish you were all as I am myself.* The Greek: *I wish all men.* The Syriac: because I could wish all men to be as I am in purity. I wish, prefer, would like it better, if possible: a wish not a precept: I should like it better if you were all like me in continence. St. Chrysostom. The virginity of Saint Paul is asserted by Œcumenius. Estius gives many quotations from the Fathers in proof of his celibacy.

Each has his proper gift. Marriage and continence are both graces and gifts of God, though not equal in dignity.

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8. But I say to the unmarried and to the widowed: It is good for them if they so remain, as I also.

9. But if they do not contain themselves, let them marry. For it is better to marry than to be burned.

10. But to those who are joined in marriage, I command, not I, but the Lord, the wife not to leave her husband.

11. But if she leaves him, let her remain unmarried, or be reconciled with her husband. And the husband is not to send away his wife.

8. *I say to the unmarried.* This is a different subject. The Syriac has: It is better, or is fitting for them to remain unmarried, as I also am unmarried. So also Theodoret. The Apostle is so far from enjoining marriage, as the heretics assert, in v. 2., that he actually dissuades from it, citing his own example. Ambrose and Saint Anselm observe that this proves that the Apostle had never been married.

9. *Let them marry.* All ecclesiastical writers understand these words as applying to those who are free to marry, and not to such as are bound by a vow of continence. These last must take refuge in holier remedies for temptation, fasting, prayer, vigils, pious meditation, sacred reading, constant occupation, the avoidance of conversation with, and looking at, those whose presence they find exposes them to danger.

It is better to marry than to be burned. The Greek : to be set on fire. The Ethiopic version reads : better than to fornicate : and so Saint Jerome understands it. Fire burns, not those who only feel the warmth, but who handle it or fall into it. So desire burns, not those who feel it, but who consent to it. Not temptation, but consent to temptation, is burning ; indeed the temptation is necessary, to secure the crown of victory.

10. *To those who are joined in marriage.* A third question, regarding divorce. The Apostle's command is

founded upon that of Christ. *Not I, but the Lord.* Christ commanded that the husband should not send away the wife except for fornication ; and this extends to both sexes. The command is now left on record in Matt. v. 32, xix. 9, Marc. x. 9, Luc. xvi. 18, but at that time it rested only on tradition. Divorce on this ground does not justify another marriage. The indissolubility of marriage is founded on the example of Christ, who will never send away his bride, the Church,nor will the Church ever abandon her Divine Spouse. See on Eph. v.

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12. For to the rest I say, not the Lord. If any brother has an unbelieving wife, and she consents to live with him, let him not send her away.

13. And if any believing woman has an unbelieving husband, and he consents to live with her, let her not send away her husband.

14. For the unbelieving husband is sanctified by the believing wife ; and the unbelieving woman is sanctified by the believing husband : otherwise your sons would be unclean, but now they are holy.

15. But if the unbelieving depart, let him depart : for a brother or sister is not subject to slavery in a matter of this kind : but God has called us in peace.

16. For whence knowest thou, woman, if thou wilt save thy husband ? or whence knowest thou, man, if thou wilt save thy wife ?

17. Except that to each according as the Lord hath divided ; as God hath called each one, so let him walk, and thus I teach in all the Churches.

12. *For to the rest.* The previously quoted command of Christ is addressed to married couples, both Christian. As regards those cases in which one party only is converted, the other remaining in unbelief, Christ has given no in-

structions, and the following advice is to be taken as mine. There is in such cases no necessity for separation, nor is it justifiable unless the unbelieving partner insists upon it. The unbeliever is so far sanctified as to be placed in a condition more favourable to conversion than any other could be, being surrounded by Christian children and grand-children, and brought into intercourse with Christian people. Tertullian and Saint Chrysostom think this refers to the use of marriage, which some Christians feared might be rendered unholy under such circumstances, and this scruple the Apostle removes. Were it so, the children of such unions would be illegitimate; but they are certainly holy, born in lawful wedlock. Or else: if you separate, your children would be regarded as illegitimate, and would be brought up in paganism.

15. *If the unbelieving depart.* In this case the marriage is dissolved, and both parties are at liberty to marry again. A Christian is not bound by an obligation which would make him, or her, subject to the caprice of an unbelieving husband or wife. God has called us to peace; if the unbelieving partner raises war, or requires you to sacrifice, or join in impiety, or is intolerant of Christian worship, it is better he, or she, should depart. Better for marriage to be dissolved, than piety, Saint Chrysostom says. The cause of God is greater than the cause of marriage. The reverence of marriage cannot be exacted by one who abhors the author of marriage. The insult to the Creator abolishes the right of marriage. Ambrose *in Paulum.*

16. *Whence knowest thou?* You will say, there is hope of their conversion, if they remain. But this is extremely doubtful, and should not be made a scruple if the separation seems in other respects more conducive to tranquillity and peace of conscience.

17. *Except to each according as the Lord hath divided.* Regard must be had, in deciding this question, to the dif-

ferent circumstances of each case. There is no positive obligation laid upon every believer, who has an unbelieving husband or wife, to send them away or leave them, even if the unbeliever desires to depart, irrespective of the special circumstances of the case. Every one must decide this question for himself, or herself, and in whatever circumstances God has called him to the faith, remain stedfast in that faith, whatever decision he may arrive at as regards the question of marriage. This is what I have always and everywhere held and taught in all places where I have founded the faith, and where this question has been brought before me, and this is my opinion with regard to it.

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18. Is any called circumcised? let him not procure uncircumcision. Is any called in uncircumcision? let him not be circumcised.

19. Circumcision is nothing, and uncircumcision is nothing: but the observation of the commandments of God.

20. Every one in the vocation in which he has been called, in that let him remain.

21. Art thou called a slave? Care not for it: but even if thou canst be made free, rather use it.

22. For who is called in the Lord as a slave, is the Lord's freedman: similarly who is called free, is the slave of Christ.

23. You are bought with a price, be not made slaves of men.

24. Let every one, therefore, brethren, wherein he is called, therein remain with God.

18. *Let him not procure uncircumcision.* Some converted Jews endeavoured, or pretended to do so, as shown by some instances mentioned by Saint Epiphanius, and cited

by Cornelius à Lapide and other writers. The Gentile convert, who has never received circumcision, is not to do so, or be solicitous on the subject. Obedience to the commands of God, and of the Church, is the only thing he need care about. To love God and obey his commands, is true religion. Conversion to the faith does not change the mode of life as to externals ; let that continue, so it be honest, lawful, and blameless.

21. *Art thou called a slave?* The Syriac has : If thou art called a slave, care not for it, but even if thou canst be called into liberty, rather choose to be a slave. The Arabic : It is better if thou usest slavery. Saint Chyrsostom : Rather serve. Theodoret : Go on serving. Theophylact : You shall serve. He wishes to show that a state of slavery need be no hindrance to salvation : as Saint Chrysostom observes, in opposing some who interpreted Saint Paul's words to mean, if thou canst be set free, choose freedom. This, he says, is contrary to the Apostle's meaning. All who are redeemed in Christ are slaves, and all are free. Free, because they are emancipated from the empire of sin and the power of the devil. Slaves because they belong to him who has redeemed and purchased them. *You are bought with a price ; be not slaves of men*, in prejudice of the obedience you owe to your supreme Lord. Obey them not in sin, but obey them according to the will of Christ. Offend not God to please man. Slaves were not to run away from temporal lords, under pretext of serving God ; nor fail in duty to God on the pretext of serving man. Theophylact. It would seem that slavery must have existed in a somewhat mitigated form, and that slaves were under the protection of the laws, or this last injunction might have sometimes been difficult to fulfil.

24. Faith sanctifies every condition of life. The sanctity, not the condition, is the object of solicitude.

25. But concerning virgins I have no command of the Lord : but I give counsel, as having obtained mercy from the Lord, that I may be faithful.

26. I think, therefore, that this is good on account of instant necessity, that it is good for man so to be.

27. Art thou bound to a wife ? do not seek freedom. Art thou free from a wife ? do not seek a wife.

28. But if thou shalt have taken a wife, thou hast not sinned : and if a virgin shall have married, she has not sinned : but such shall have trouble of the flesh. And I spare you.

25. *Concerning virgins*, the lawfulness, propriety, and desirability of a resolution of perpetual chastity and celibacy, I have no command of Christ. I give my advice as one who has received the grace of the Apostolic ministry, and whose counsel may safely be followed. Such a resolution is good, in the Greek, noble, beautiful, and excellent, first, on account of *instant necessity*, because it avoids the urgent and inevitable troubles and difficulties attending the married state ; sorrow and disappointment, and the obligation of providing for a family. The Syriac reads : *on account of the necessity of time*, that is the shortness of human life, as in verse 29, which only leaves us time enough to provide properly for eternity, and none to expend upon pursuits and objects wholly carnal or temporal. If thou art free, remain so, for it is the better and more perfect state. But this is only a counsel, not a precept. There is no sin in being married, in either sex ; but those who marry are involved in many troubles incidental to their state, such as those just referred to, from which they would otherwise be free, and from which I would willingly *spare* you, by the advice I have just given.

29. This, therefore I say, brethren, the time is short : it remains that both they who have wives, as not having them:

30. And who weep, as not weeping: and who rejoice, as not rejoicing: and who buy, as not possessing:

31. And who use this world, as if they use it not: for the figure of this world passes away.

32. And I wish you to be without solicitude. Who is without a wife, is solicitous for what is the Lord's, that he may please God.

33. But who is with a wife, is solicitous for what is the world's, how he may please his wife, and is divided.

34. And the unmarried woman, and the virgin, thinks of what is the Lord's: that she may be holy, body and spirit. But she who is married, thinks of what is the world's, how she may please her husband.

29. *The time is short.* Human life is too short for devotion to the interests of time and eternity together. Especially, perhaps, as the Apostle expected a near approach of the day of judgment. Married and single, the sad and the rejoicing, buyers and sellers, should all live and labour, grieve and be merry, buy and sell, with reference to the eternity which is close upon them. Using this world, they should use it only with reference to another. The Greek has, *as not misusing it* ; but it is to misuse it, to use it for itself. The torrent of human things rolls swiftly by, and the moments as they fly carry all things with them. St. Augustine. The *figure* of this world passes ; the unsubstantial shadows and appearances of unreal good which cannot satisfy the soul. It mocks, deceives, and soon is gone ; the realities which do not pass, and which do not deceive, are those of eternity.

33. *He is divided*, between the solicitude to please God and worldly cares and anxieties. The Greek text, in one of its readings, joins these words with the next verse. *There is a distinction between a woman and a virgin*, but this is altogether rejected by Saint Jerome. The heart of the married woman, or man, cannot be wholly given to

God; or their attention wholly fixed on the things of eternity.

35. Further, I say this for your advantage: not to throw a noose over you, but for that which is honourable, and may put it in your power to pray to the Lord without impediment.

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36. And if any one thinks he appears unfair towards his virgin, because past the age, and it ought to be so done; let him do what he will: he sins not if he marries.

37. For who has determined firmly in his heart, not having necessity, but having power over his own will, and has judged this in his heart, to keep his virgin, does well.

38. Therefore, both he who gives his virgin in marriage, does well: and he who gives her not, does better.

39. A woman is bound to the law during the time her husband lives. If her husband shall have fallen asleep, she is free: let her marry whom she will: only in the Lord.

40. But she will be happier if she so remains, according to my counsel; and I think that I have the Spirit of God.

35. *I say this for your advantage.* I speak only for your spiritual profit, and the furtherance of your salvation, and am anxious not to entangle you in efforts and enterprises beyond your strength. My object is the increase of virtue and piety. Luther asserted that Saint Paul preferred virginity to marriage, only because it was freer from worldly cares. But Saint Chrysostom, Saint Basil, Saint Athanasius, Saint Jerome, Ambrose, Saint Augustine, all maintain, and have written volumes to prove, what Saint Paul also here asserts, that it is more *honourable* than marriage, and directly tends to the advancement of holiness and the spiritual life. Saint Thomas says: It is good to remain in virginity, honourable for purity, delightful for

freedom, profitable for reward, for the golden crown and the fruit of a hundred-fold are due to it. Luc. viii. 8. And he quotes from Saint Augustine: Virginity rises above the condition of human nature, and makes mortal man like the angels; the victory of the virgins is greater than the victory of the angels, for the angels are without flesh, and virgins triumph in the flesh.

36. *Unfair towards his virgin.* His daughter. There is probably an allusion to some circumstances that had occurred at Corinth, with regard to which, the Apostle had been consulted, but which are not now remembered. A wise father should only recommend a religious life to his daughters, when he is really free, that is, when the decision is left to him. A father who thus offers his child to God, offers an acceptable sacrifice, her consent being presupposed. If he did so without her own inclination, and consigned her in opposition to her wishes to a life for which she had no vocation, he would be, like Jephta, the murderer of his child.

39. This is another, and the last, of the questions referred to the Apostle, relating to this subject. A woman deprived of her husband by death is free to marry again, but only to marry a Christian. There have been examples of holy women who have acted otherwise, but this has been either in ignorance of the law, or under peculiar circumstances which rendered it inevitable.

40. *I think I have the Spirit of God.* Words of great humility, but also of great authority; for the presence of the Spirit gives to the advice of the Apostle the force of a counsel of God: *she is happier if she so remain.*

Corollary of Piety.

The supreme affection of the human heart is one and indivisible. It is the prerogative of Deity alone to love all

his intelligent creatures separately and individually with an affection as complete and perfect as if no other being existed in the universe. The creature is so constituted that its affection can be centred in its fulness upon the Creator only, from whom only its real happiness can be derived. It may indeed be diverted from its true object, and wasted upon some created object, unworthy of it, and then it becomes an unholy passion, under the influence of which it wastes away, fatigued and disappointed, and is ultimately extinguished for ever : for lost souls and lost angels cannot love. Within the limits which God's providence has appointed and allows, earthly passion, though a concession to human infirmity, never, even in its fulness of transport, altogether supersedes or excludes the Creator's right over the supreme devotion of the human heart. Earthly friendships and affections, apart from God, fade and die : they are a part of the *figure of this world*, perpetually changing and passing away. Those which are consecrated to God, and offered to his service, will be lost in the fulness of infinite charity which shall reign hereafter between the creature, redeemed and sanctified, and the Creator, manifested to its view. Lost, yet not lost. We do not see the stars in the sunshine, yet the stars are there, as bright as ever. But their feeble and trembling rays are drowned in the splendour that streams from the great orb that rules the day. And all finite affections, the love of nearest friends, even devotion to the saints in glory, will be absorbed, not extinguished, in the noontide glory of adoration and affection which will irradiate and fill the human soul, in the tenderness and majesty, the grandeur and the loveliness of the beatific vision of God.

CHAPTER VIII.

1. And concerning those things which are sacrificed to idols, we know that we all have knowledge. Knowledge inflates, but charity edifies.

2. And if any one thinks he knows anything, he knows not as yet as he ought to know.

3. But if any one loves God, this man is known of God.

Chapter viii. In this chapter the Apostle replies to another question put to him, concerning the lawfulness of eating food which had been sacrificed to idols. Though the food itself, the gift of God, is not rendered profane or unholy by having been used in idol sacrifice, and there is no crime in eating it, still it had better not be done, if it occasions scandal to Christians, who are, as yet, imperfectly informed.

1. *Things sacrificed to idols.* Greek, *idolothytis*, that is bread, wine, flesh, and similar things, large quantities of which, it is probable, were exposed for sale in the markets at Corinth, after having been offered in the temples ; or else, as appears from verse 10, were eaten within the enclosure of the temples themselves, which must have been converted into a kind of public restaurant or *table d'hôte*.

We all have knowledge. All we who are properly instructed in the Christian faith, have sufficient knowledge to direct us what to do. So the Syriac, Ethiopic, and Arabic versions. But it would seem that the Apostle

uses the words ironically, with reference to party leaders at Corinth, who prided themselves on their superior knowledge, among whom he presumes to class himself, as also knowing something. *Knowledge* without charity *inflates*, puffs up, in the Syriac, renders arrogant. Saint Thomas compares it with the boil that seized the wise men of Egypt in presence of Moses (Exod. ix. 11) and rendered them incapable of standing before Moses, or being of any service to themselves or others. Not only so, but such knowledge is actually a cause of positive mischief. Science that inflates, and draws to sin, is the science of devils, not of pastors. *Charity edifies*, seeks its neighbours' good.

If anyone thinks he knows anything, he knows not yet. This is undoubtedly said with special reference to the persons of whom he is complaining. It is nevertheless a profound and universal truth. Many things are capable of being known with *certainty*, but not even the simplest fact in nature, or human life, can be understood *thoroughly* in all its bearings, by any human, perhaps by any finite, intelligence.

He knows not as yet as he ought to know. What is the right mode of knowing? To answer this, we must consider the principle of knowledge, and its end. God is the Father of light, from whom all knowledge proceeds. We should, therefore, know with humility. The end of all knowledge is the glory of God, and the salvation of our neighbour. We should, therefore, know with charity. As rich men are not lords of their possessions, but depositaries, so learned men are depositaries, not proprietors of science. It is given them for the edification of others, not for their own use, much less for scandal.

Saint Thomas, quoting Saint Bernard, says: the mode of knowing is to know in what order, with what desire, to what end, you seek to know. In what order; to learn

first what will soonest bring you to salvation. With what desire: what will most effectually bring you to love God. With what end; not vain glory or curiosity, but the edification of yourself and your neighbour. Some know, only to know; this is curiosity. Some to be known; this is vanity. Some to sell their knowledge; and it is a vile trade. Some to be edified; this is prudence. Some to edify; this is charity. St. Bernard, Serm. 35.

3. *If any man loves God*, any man who possesses knowledge, if he obtains and uses it as just described, for God's glory, and the good of his neighbour, such an one is loved of God, and acceptable to God. He who has science without charity, knows God, but God knows not him. *Amen, I say to you, I never knew you*, Matt. vii. 23. As in the Divine Word, in whom is all knowledge, God is well-pleased, so in proportion is he pleased in the man who has knowledge, and is a promoter of edification and charity.

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4. But concerning the meats which are immolated to idols, we know that an idol is nothing in the world; and that there is no God, but one.

5. For though there are which are called gods, whether in heaven or in earth (since there are gods many, and lords many):

6. Yet to us there is one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, through whom are all things, and we through him.

4. *Concerning the meats which are immolated.* That is, have been immolated, to idols, the particular question under consideration. *We know*, you proclaim that you know, and you are right, that *an idol is nothing*. The idol is *nothing*, not literally, for it is materially something,

but it is nothing, in the sense that the power it represents has no real existence, is not a true object of worship, has no real share in the government of the universe. The idol is nothing *in mundo*, in the world. This distinction is not always observed by heretics, some of whom infer that the Apostle is here condemning the use of images. If Apollo or Athena were a real power in the universe, worthy of divine worship, it would be reasonable and pious to adore an image of Athena or Apollo. The guilt of idolatry consists in paying worship to that which is not, or is not worthy of it. Christ and the Saints are worthy of honour and reverence, and to honour and reverence their images is, therefore, pious and reasonable. *There is no God but one.* The pagans adored many. Jupiter, Apollo, Juno, etc., were called gods in heaven. Hercules, Aesculapius, the nymphs, etc., were called gods on earth. Theodoret. Otherwise, there were those called gods on earth, that is kings, who were worshipped by the pagans as divine.

6. *To us*, who know the true faith, *there is but one God ;* the Father, the first cause of existence, and we *to him*, *in illum*, for his glory and service. And one Lord Jesus Christ, *per quem omnia facta sunt*, through whom, as the immediate agent, all things were made. *And we through him*, we live through him, both by creation and redemption ; in both of which the Father is the author, and the Son the immediate agent. The Son alone, or especially, is here called *Lord*, because he is our Lord by right of redemption and the price of his blood.

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7. But knowledge is not in all. And some with conscience of the idol, even now, eat as a thing offered in sacrifice ; and their conscience, being weak, is polluted.

8. But meat does not commend us to God. For

neither if we have eaten, shall we abound ; nor if we have not eaten, shall we be deficient.

9. But see lest perhaps this your license become an offence to the weak.

10. For if one sees the man who has knowledge sitting at meat in an idol temple ; will not his conscience, being weak, be edified to eat things offered in sacrifice ?

11. And shall the weak brother perish through thy knowledge, for whom Christ died ?

12. But thus sinning against the brethren, and wounding their weak conscience, you sin against Christ.

13. Wherefore, if meat scandalizes my brother, I will not eat flesh for ever, lest I scandalize my brother.

7. *Knowledge is not in all.* The knowledge of the absolute nothingness of pagan deities, was not always clear to the minds of recent converts from paganism, and feasting in their temples appeared to them an act of idolatrous worship. In chapter x. where the discussion of this question is continued, the Apostle makes a statement which implies that the *weak brethren*, here referred to, were not altogether wrong in the view they took of the nature of false deities. It must be observed also that Saint Paul does not formally concede the lawfulness of taking part in pagan festivities, but only grants it *argumenti gratia*. Even, if lawful, it still occasions scandal.

8. *Meat commends us not to God*, but abstinence may, as St. Thomas observes. We shall not *abound* in God's grace by eating, receive thereby any spiritual advantage or improvement. And abstinence cannot do us any spiritual harm.

10. *His conscience, being weak*, that is, his knowledge being incomplete, he will be edified or encouraged to join in pagan feasts, and thus his salvation will be endangered,

for he will more readily be induced to sacrifice to idols in time of persecution.

12. *Wounding the conscience of weak brethren*, you sin against Christ. To wound or strike a weak and infirm man is base and cowardly; not less is it base and cowardly to wound weak consciences, or weak faith, by an evil example. Saint Chrysostom. It wounds Christ, by depriving him of the fruit of his passion. To strike the infirm is inhuman; to strike Christ is impious; to slay those to whom he has given life, is murder. Father George of Amiens.

Saint Paul does not, in this chapter, dispose of the question under consideration, which is answered further on, but so far he advances one argument against participation in pagan festivals, namely the scandal thereby given to recent converts.

Corollary of Piety.

In God's kingdom the highest are the humblest. The devil is proud, and evil men are proud. But God, who knows all things, condescends to make himself the common servant of all his creatures, and provides every moment for the humblest wants of the humblest among them. And when this great Lord of the universe came down from heaven to earth, he proved that he was meek and lowly of heart. God's holy angels have far wider knowledge and deeper wisdom than the wisest of the sons of men, yet they too are lowly and humble. Saint John and Saint Paul had the knowledge of the deepest mysteries of God, yet as their writings prove, their humility was equal to their science. There is some trace of this in all great men who, in the inspiration of genius, which is in some sense an illumination from the great creative Intel-

lect, the Word of God, have been eminent in the highest degree in even merely human learning and science; for humility is always an attribute of true genius and true science. The knowledge that *inflates* is that partial knowledge which is the child, not of genuine zeal for truth, but of vanity, and the object and effort of which is only to impose on the credulity and simplicity of the ignorant and simple. He who loves God knows all that the profoundest wisdom could teach him; for all other knowledge is only for the purposes of this mortal life, and the learned and the ignorant, like the rich and poor, the powerful and the lowly, are all brought to a level in the grave.

CHAPTER IX.

1. Am I not free? Am I not an Apostle? Have I not seen Jesus Christ our Lord? Are you not my work in the Lord?

2. Even though to others I am not an Apostle, yet I am to you; for you are the seal of my Apostolate in the Lord.

3. My defence before those who interrogate me, is this:

4. Have we not power of eating and drinking?

5. Have we not power to take a sister with us, like the other Apostles, and the Lord's brethren, and Cephas?

6. Or I alone, and Barnabas, have we not the power of doing this?

Chapter ix. In this chapter, the Apostle, pursuing the same argument, cites his own example as on every occasion seeking to avoid that which could occasion scandal.

1. *Am I not free? Am I not an Apostle?* The Greek text reads these words in the inverse order: Am I not an Apostle? Am I not free? which is adopted by Saint Chrysostom, Theodoret, and Theophylact. The Syriac reads as the Vulgate. By *free*, Saint Paul means possibly to refer to the fact that he possessed the privilege of a *Civis Romanus*, which happened not to be the case with the other Apostles. Not that even in that case they were not *free*; but he was at least equally so. There were

some at Corinth who endeavoured to throw a doubt on his Apostolic authority; to whom he replies by the next question: *Have I not seen Jesus Christ our Lord?* and received from him my mission? He had seen our Lord, with his bodily eyes, though only for a moment, at his conversion, on the road to Damascus.

Are not you my work in the Lord? A visible proof of the reality of the mission entrusted to me. I am, at any rate, unquestionably an Apostle *to you*. You are the *seal*, the demonstration and indisputable sign of the truth of my Apostolate, as Saint Chrysostom explains it. By the faith you received from me, the miracles I have wrought among you in confirmation of it, the gifts of the Holy Spirit which are so conspicuous among you, you are like a document signed and sealed, effectually proving my Apostolate to all the world. You are my *defence*, or apology, to any one who may at any time question this, like a legal instrument properly executed and brought into a court of law.

4. *Have we not power of eating and drinking?* I will proceed to show that I have not insisted on my rights and privileges, or claimed that which was undoubtedly my due, but have in all things cultivated charity and regarded only your edification. The Apostles, and all the orders of the hierarchy, have an undoubted right to claim to be supported with all that is requisite for life, by those to whom they minister, and this by Christ's appointment, and by a divine law of perpetual obligation. *The workman earns his hire*, Luc. x. 7.

5. *Have we not power to take a sister with us?* The other Apostles, in travelling from place to place, were generally accompanied by a Christian matron, who looked after their comfort and accommodation, and thereby saved them much time and trouble. This course was followed by the Lord's brethren, or cousins, the Apostles James and Jude (or Thaddeus), and sanctioned by the high authority of

the Prince of the Apostles, and the still higher authority of Christ himself, Luc. viii. 3. The Greek word *γυναῖκα* is a term of compliment, and is used as an adjective to *ἀδελφήν*. The absurd and profane inference drawn from this passage by Protestant writers, who pretend that the Apostles were married, and accompanied by their wives, is well-known. It is refuted by Tertullian and Saint Jerome, whose words are given by Bellarmine *de cælib sacerd.* and prove that none of the Apostles, except Saint Peter, were ever married at all, and he quitted his wife to follow Christ.

6. *Or, I only, and Barnabas.* Saint Barnabas, though less celebrated than Saint Paul, was equally associated with him in his call, Act. xiii. 2, and has always been considered one of the Apostolic College. He founded the famous Churches of Milan and Cyprus. Some writers think he was the rich man who at first refused Christ's invitation to sell all he had, and follow him, Marc. x. 22, but did so at a later period, Act. iv. 36. Many years had passed since Saint Paul was personally associated with Saint Barnabas in his work; but he here claims for them both a full participation in all the privileges of the Apostolic office.

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7. Who ever serves as a soldier at his own expense? Who plants a vineyard, and eats not of the fruit of it? Who feeds a flock, and eats not of the milk of the flock?

8. Do I say this according to man? Does not also the law say this?

9. For it is written in the law of Moses: Thou shalt not tie up the mouth of the ox, when treading the corn. Is there care of oxen with God?

10. Is it not altogether on our account that he says this? For on our account was it written: in as much as

he that ploughs ought to plough in hope : and he that threshes, in hope of receiving the fruit.

11. If we have sown to you spiritual things, is it a great thing if we reap your carnal things ?

7. *Who serves as a soldier at his own expense ? &c.* The question implies, this is what I have done. I have defrayed my own expenses, sometimes working for that purpose for my livelihood ; I have planted vineyards, but not eaten the fruit of them, fed the flock, but derived therefrom no temporal advantage. But though Saint Paul had himself acted, if not on every occasion, yet often in this manner, and especially so in regard to the Corinthians, he is careful not to cast any reflection upon others who had acted differently. The Old Testament teaches in figure, and as we shall see in the following verses, in direct precept also, that the ministers of Christ are entitled to maintenance from those for whose spiritual good they labour. The quotation in verse 9 is from Deut. xxv., in which command God's principal care was not for the oxen, but for a lesson of humanity and consideration to their human employers ; and in a figurative sense, as we learn from the Apostle's application of the words, to the Christian ministry. Saint Chrysostom remarks how great should be the labours of a Christian teacher, since he is compared to an ox treading out the corn. And as no one would plough or sow except in hope of sharing the harvest, so the labourers in God's agriculture are at least entitled to pay, certainly no very great demand, if in return for spiritual blessing they have sown, they reap only the earthly rewards of food, clothing, hospitality and the like, which are essential for the discharge of their duty.

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12. If others are participators of your power, why not rather we ? But we have not used this power: but we

bear all things, lest we give any offence to the Gospel of Christ.

13. Know you not that they who work in the sanctuary, eat what is of the sanctuary: and they who serve the altar, participate with the altar?

14. So also has the Lord appointed to us, who announce the Gospel, to live of the Gospel.

15. But I have used none of these things. For I have not written these things, that it may be so done to me: for it is good for me rather to die, than that any one empty my glory.

12. *If others are participators*, if the leaders whom you have chosen to follow exercise the power of demanding contributions from you, we, the Apostles, have a still better right to do so. But we, Barnabas and myself, or the friends who then attended him, have not used this power. The Corinthians were not so liberal as they were rich, and Saint Paul had determined to take nothing from them, lest they should say the Apostles traded on them. Yet the right is clear. The priests in the Old Testament ate the animals offered in sacrifice, except the parts of them which were consumed by fire, Lev. vii. 6, Deut. xviii. 1. Similarly Christ appointed that the preachers of the Gospel should be supported by the faithful, Matt. x. 10, Luc. x. 7. *Should live*, not accumulate money, Saint Chrysostom says. But while this command imposes on the faithful the obligation of contributing to their support, if they require it, it conveys only a permission, not a positive injunction, to priests and preachers to accept it, and Saint Paul was at liberty to refuse, as he did refuse. He tacitly contrasts his own conduct in this respect with that of the Corinthians, who claimed *knowledge*, and would not forego even the unnecessary luxury of the pagan festivities for the credit and honour of their religion. I am not writing thus, he adds, with any view

of demanding contributions or gifts from you in the future ; neither am I in any degree complaining of the lot of holy poverty which I have chosen and preferred. On the contrary, it is my *glory*—my boasting, in the Greek ; a source of boundless joy and exultation to me, St. Chrysostom and Theophylact. And I should think it happier to be starved to death outright than forfeit my claim to this satisfaction.

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16. For if I have preached the Gospel, there is no glory to me : for necessity weighs upon me : for it is woe to me, if I have not preached the Gospel.

17. For if I do this willingly, I have a reward ; and if unwillingly, a dispensation is entrusted to me.

18. What then is my reward ? That preaching the Gospel, I may make the Gospel without charge, that I abuse not my power in the Gospel.

16. *There is no glory to me.* Uudoubtedly it is a *glory* to be entrusted with the message of salvation ; but so far, there is no peculiar and special glory which Saint Paul could attribute pre-eminently to himself. Necessity compelled him to deliver his message, the pressing impulse of the love of God, and of the souls of men, the fear of God's anger if he neglected his task, as in the case of the Prophet Jonas. But if I do this *willingly*, literally, joyfully, without any temporal consideration or reward, then I have another reward peculiar to myself. Even if I did it unwillingly, I should still do it, from the necessity imposed upon me, but I should miss my special reward. What reward ? The honour of presenting the Gospel of Christ gratuitously and without charge or expense to those to whom I offer it. Not to use to the full extent, as Theophylact explains it, the rights I possess, and among these, the power of demanding support and maintenance.

But the word will also bear the sense given it in the Vulgate, to make a positively wrong use of this power, and render it a source of gain and profit to myself; and in this meaning it must be taken as conveying a reflection upon the persons at Corinth whom he is censuring, as if they were open to this accusation.

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19. For though I am free of all, I made myself the servant of all, that I might gain the more.

20. And I became as a Jew to the Jews, to gain the Jews.

21. To those who are under the law, as if I were under the law (though I myself was not under the law) to gain those who were under the law : to those who were without law, as if I had been without law (though I was not without God's law : but was in the law of Christ) to gain those who were without law.

22. I became weak to the weak, to gain the weak. To all I became all things, that I might save all.

23. For I do all things on account of the Gospel: that I may be made partaker of it.

19. *I made myself the servant of all.* Not only was the Apostle careful to avoid any cause of offence which could be turned against the holy cause he advocated; he did much more, for, being originally free, he made himself the servant of all men, to save their souls. And he evidently means to suggest the same example to his readers, and to those whose conduct he blames. For the sake of the Jews, and of proselytes who, though not Jews by birth, had placed themselves *under the law*, he did the same thing, as in Act. xvi. 3, xxi. 24, 26. For the benefit of those who, like the Gentiles, claimed exemption from the Mosaic law, he did as they did ; but, lest his expression, *without law*, should be wilfully misinterpreted by malicious opponents,

he adds, that he lived in obedience to the laws of his Creator and Redeemer. For the sake of the scrupulous and *weak*, he adopted in practice a course which could give them no offence.

22. *That I might save all.* The Greek text reads : *that I might by any means save some*, and Theodoret, adopting this reading, points out the Apostle's great zeal, since for the salvation of one soul he was ready to do so much. But, as a modern writer observes, the reading of the Vulgate exhibits not less the breadth of his charity, which longed for the salvation of all mankind. The concluding words of verse 23 exhibit his humility, for he asks for himself no more than a participation with others of the blessing of eternal salvation.

Ardent charity does for salvation what evil passion does for its gratification. Charity becomes all things for all men ; lust puts on all disguises, and every subterfuge and pretence. One is to save souls, the other to destroy them ; one the work of Christ, the other of the devil.

Paul descends alone, says Saint Chrysostom, but he reascends with a whole world, which his charity has saved.

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24. Know you not that those who run on the course, all indeed run, but one only receives the prize ? So run, that you may obtain.

25. And everyone who contends in the public games, abstains from all things : and they indeed, to receive a corruptible crown ; but we an incorruptible.

26. I therefore thus run, not as to an uncertain point : I thus fight, not as beating the air :

27. But I chastise my body, and reduce it to servitude ; lest haply when I have preached to others, I myself be made reprobate.

24. *All indeed run.* The real cause of the evil com-

plained of, namely, the attendance of the Corinthian Christians at the pagan festivities, and their excusing it, was the love of luxury and pleasure; which the Apostle points to in these verses, as not only hindering the salvation of others, by the scandal it occasioned, but as likely to endanger their own. The figure the Apostle uses was very familiar at Corinth, on account of the Isthmian games, which were held there, and the preparations for which occupied a large share of the attention of the inhabitants. They are said by Lenglet to have been instituted by Sisyphus, in B.C. 1406, as a religious solemnity, in honour of Melicertes, a god of the sea, and re-established B.C. 1239 by Theseus in honour of Poseidon. The exercises were racing, boxing, and wrestling, the prize a wreath of olive or laurel. Only the victor obtained the prize; but the point of the Apostle's remark is that all did not obtain it. The Christian faith does not assure salvation except to those who persevere in it to the end. The training necessitated abstinence from indulgence, *vino et venere*, as Horace says. The runner in a race keeps the end steadily in view, and pursues the most direct course to it. I run, not to any uncertain end. An unskilful or careless boxer is liable to waste his energy in beating the air, because his antagonist will avoid his blows; *so I fight. I chastise my body, and enslave it.* The word used means literally to strike under the eye, or beat black and blue; and it is said that the victor in this contest might claim his defeated antagonist as his *slave*.

In verse 23, Saint Paul prays that he may be a partaker with others of the reward of eternal life, promised in the Gospel. In verse 27 he expresses a fear that he may possibly be rejected altogether. Calvin believed he was saved by his faith; but Paul was afraid of being damned.

Corollary of Piety.

Have I not seen Jesus Christ our Lord? In the blaze of splendour, above the brightness of the sun, which shone round Saul at his conversion, and on those who travelled with him, the chosen Apostle saw for one moment, and for more than one moment could not endure the sight, the presence of Jesus Christ, in the glory of the resurrection. The effect of the same vision is described in detail by Saint John in the opening of the Apocalypse. "In the midst of the seven golden lamps I saw One whom I recognised as the Son of Man," on whose breast he had once laid his head. But how changed! "He was dressed in a regal robe descending to the ground; the girdle round his waist was of cloth of gold; his hair gleamed white as the light; his eyes were a flame of fire; his feet like molten brass, glowing in a furnace; his voice as the roar of the cataract; his face as the sun shining in its strength. And when I saw him I fell at his feet as dead." So also did Saul. The splendour and beauty of what he saw at that moment dazzled his heart as effectually, and far more permanently, than the blaze of glory dazzled his eyesight. The impression never left him while he lived. He cared for nothing else on earth. The name of Jesus Christ was always music in his ear. He had no other desire than to depart and be with Christ, and gaze for ever on that glorious presence, a happiness far greater than any this world can give. Thank God that for the present the overpowering splendour of this vision is withheld from us, when we see Christ in the humility of the veil of the Eucharist. Only purity and sanctity like that of Paul and John, of Peter and his companions at the Transfiguration, can bear to look upon God. Only when cleansed by penance or by the fires of purgatory, can we see him before whom Angels veil their eyes, and live. How terrible to those

who are dragged into his presence, with all their sins upon their heads! And yet even these must stand in that presence one day. "The glory of the Lord shall be revealed, and all flesh together shall see it. The mouth of the Lord hath spoken."

CHAPTER X.

1. For I would not have you ignorant, brethren, that all our fathers were under the cloud, and all passed the sea;

2. And all were baptized in Moses, in the cloud and in the sea;

3. And all ate the same spiritual food;

4. And all drank the same spiritual drink: (And drank of the spiritual rock that followed them, and the rock was Christ).

Chapter x. In this chapter the Apostle reminds the Corinthians that faith and baptism are not sufficient to ensure salvation, without perseverance and obedience, using the example of the people of Israel, who were delivered from bondage in Egypt, but did not enter the land of promise. And applying this to the question under consideration in the two previous chapters, he gives his final decision as to participation in pagan sacrifices, admitting the general principle asserted by the learned men, but forbidding the practice as likely to occasion scandal.

1. *All our fathers were under the cloud.* He said in the last chapter, All run, but only one receives the prize; I chastise my body, lest I prove reprobate. The same idea is enforced and repeated here. All our fathers were delivered from bondage in Egypt; all were under the protection and guidance of the fiery column that led their march, a cloud by day, Exod. xiii. 21, Num. ix. 15, 16, and covered them with its shadow when they rested, from the heat of the sun. All passed through the waters of the Red Sea to

deliverance and freedom. This is a figure of Christian baptism. The cloud overhead represents the water of baptism, ready to descend, with the grace of the Holy Spirit. The water of the sea is the immersion in the fount of regeneration. The destruction of the Egyptians is the blotting out of sin. Estius suggests that in their passage they were not improbably sprinkled and wetted with the foam of the sea. All subsisted on the manna from the skies, which is called *spiritual* food because it was prepared by the hands of Angels, and tasted variously according to the palate of the consumer, but always wonderfully and deliciously; and because it was a type of Christ, the living bread who comes down from heaven, and of the holy Eucharist, which confers in this life desires and graces miraculous and supernatural, and eternal life hereafter. And all *drank of the spiritual rock*, the water which flowed miraculously and supernaturally from the rock in Horeb struck by the rod of Moses, Exod. xvii. 6, and which continued to follow them, at least for some distance, in their wandering in the desert. And as the passage of the Red Sea was a figure of Baptism, so this rock was a figure of Christ, from whose side, struck by the spear, water flowed for the refreshment of his Church.

Theodoret says: The sea was a type of our baptism; the cloud of the grace of the Holy Spirit; Moses, of the priest; his rod, of the cross; Israel crossing the sea, of those who receive baptism; the Egyptians following, hosts of evil spirits, pursuing, baffled, defeated; Pharao, of the devil, ruined and overthrown.

Divine grace warms and illuminates, like the fiery cloud; refreshes like the same cloud by day; supports and sustains, like the column. It gives us the fire of charity, the calming of the passions, the strength to persevere. The fire, the cloud, the column, never desert or leave us.

Cornelius à Lapide enumerates fourteen points of resemblance between the manna and the holy Eucharist.

The water from the rock follows us on our march. The grace of Christ is never wanting to us. *I am with you all days.*

All this is true, but there is nevertheless another and further truth, which the Apostle presents in the following verses.

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5. But in most of them God was not well pleased; for they were overthrown in the desert.

6. And these things were done in figure of us, that we may not be desirous of evil things, as they desired.

7. Nor be you made idolaters, as some of them were: as it is written: The people sat to eat and drink, and rose to play.

8. Nor let us commit fornication, as some of them committed fornication, and fell in one day twenty-three thousand.

9. Nor let us tempt Christ, as some of them tempted, and perished by serpents.

10. Nor do you murmur, as some of them murmured, and perished by the exterminator.

5. *In most of them God was not pleased.* In spite of all this, two only of the whole number of the people of Israel, who came out of Egypt, and of whom there must have been at least three millions, entered the land of promise, namely, Joshua and Caleb. The proportion of the numbers is not, however, what the Apostle insists on, merely saying, *the greater number.* The Vulgate will bear the meaning, *with many of them, God was not pleased,* the proof of which was that they fell in the wilderness. *Your dead bodies shall lie in the solitude,* Num. xiv. 32. They

longed for flesh to eat instead of the manna, Num. xi. 4, 33, 34. God sent them quails in abundance, but while they were eating, his wrath came upon them, and many died of a pestilence. The place where this occurred, and the dead was buried, was called *the graves of concupiscence.* They worshipped the golden calf, as described in Exod. xxxii. and, having offered incense before it, sat down to feast, and rose to dance round the idol. Twenty-three thousand were killed by the Levites, by command of Moses, on that day. Many years afterwards they committed fornication with the daughters of Moab, on which occasion twenty-four thousand were killed, Num. xxv. 9. The Apostle does not confuse these two histories, but the numbers being so close, it was not worth while to state them separately.

9. *Nor let us tempt Christ.* There is an ancient tradition that the Angel who conducted the people of Israel in the desert, was Christ, or represented Christ. The people *tempted* or distrusted the promises of God, but the occasion particularly referred to here is recorded in Num. xxi. when they were discouraged at the length of their route, which led them all round the land of Edom, and spoke against God and Moses, saying, Why didst thou bring us out of Egypt to die in the desert ? In punishment for this fault, many were killed by fiery serpents.

10. *Nor do you murmur, as some of them murmured.* This probably refers to the insurrection of Core, Dathan, and Abiron, related in Num. xvi. On this occasion, the three conspirators, and their families and households, were swallowed up by an earthquake, and two hundred and fifty men who offered incense with them, were destroyed by fire from heaven. But unhappily the great bulk of the men of Israel took their part, and *murmured against Moses and Aaron* (v. 41) saying, You have killed the Lord's people. God's anger then broke out in a pesti-

lence, so terrible that it would have occasioned the instant destruction of the whole nation, if the intercession of Moses and Aaron had not protected them, and which, as it was, caused the death of fourteen thousand and seven hundred.

It is obvious that all these five instances of God's justice in ancient times, and the way they are put, are intended by the Apostle to point to the case of the Corinthians. They lusted after evil dainties, the feasts in the idol temples. They were at least in danger of being *made idolaters*, by taking part in such proceedings. They encouraged sin by their presence in buildings consecrated to the worship of Aphrodite. They distrusted the promises of Christ, as we shall see further on, by denying the reality of the resurrection of the body. And they murmured against the authority claimed by the Apostles, and set up rival teachers like Core, Dathan, and Abiron.

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11. And all these things happened to them in figure ; and are written for our reproof, upon whom are come the ends of the world.

12. Therefore who thinks himself to stand, let him see he falls not.

13. Let not temptation take you, except what is human. And God is faithful, who will not suffer you to be tempted above your power, but with the temptation will make also an escape that you may be able to endure it.

11. *All these happened to them in figure.* Tertullian says that God, when he made Adam, thought of Christ. When he ordained the ancient law, he thought of the Church of Christ. The things are written for our *reproof*, in the Syriac, for our instruction or admonition, who live in the last age of the world. Saint Paul was not

acquainted, any more than we are, with the date of Christ's return to judgment.

12. *Who thinks himself to stand,* as the Hebrews stood on the seashore after their deliverance, and saw their enemies overwhelmed in the flood. Yet they *fell* in the wilderness.

13. Let no temptation take you, but what is *human*, slight, ordinary, easily overcome. This has reference, not to the nature of the sin, which is always apostasy, but to the power and violence of the motive employed. If you frequent the pagan temples, your faith may be very severely tried. And even if more serious temptation, as in time of persecution, should find you out, not seeking it, God will, in that case, give you not escape only, but *proventus*, in Greek ἐκβασις, good success, triumph, and victory, and enable you to bear whatever your enemies inflict on you, and defeat their malice. The Greek and the Syriac read: *No temptation has assailed you*, except what is human. As in Heb. xii. 4. *You have not yet resisted unto blood.* So Saint Chrysostom understands the words.

To sin not, is like the Angels. To sin only through ignorance and infirmity is human. To sin with deliberate determination and knowledge, is to sin like devils. Until we can attain the sanctity of angels, all sin should be feared and avoided, but at least let it be *human*, of infirmity, not diabolic, of fixed resolve.

Apostasy is especially the sin of evil spirits, by which they lost their eternal inheritance, at once and for ever.

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14. Wherefore, my beloved, flee from the worship of idols.

15. I speak as to the wise; judge yourselves what I say.

16. The chalice of benediction which we bless, is it not the communication of the blood of Christ? and the bread

which we break, is it not the participation of the body of the Lord ?

17. Inasmuch as all we who are partakers of the one bread, being many, are one bread, one body.

18. Behold Israel after the flesh: are not they who eat the sacrifices, partakers of the altar ?

14. For all these reasons, and on the strength of all these examples, avoid idolatry. And the participation in pagan sacrifices is a kind of idolatry. You are wise and sensible, able to judge for yourselves; is not that true, which I have said ? The chalice of benediction, which Christ blessed at the last supper, which the priest blesses in the Mass, by drinking of which blessing is poured into the believer (Saint Anselm) is it not the communication of the blood of Christ ? do we not, drinking of the blest and consecrated chalice of the Lord, communicate with the Lord, are united with the Lord ? (Saint Thomas). Because, Saint Chrysostom says, that which is in the chalice is that which flowed from the side of Christ, and by receiving it, we are united with Christ. Understand, that the chalice of devils, drunk in idol worship, in the same manner unites us with evil spirits, as he explains presently.

The bread which we break—consecrate, offer to God, break when offered, and distribute to the faithful—makes us one with Christ, *quia sub specie panis sumitur Corpus Christi*. St. Thomas. Father Cornelius states, on the authority of a Protestant writer, that the bread used by Orientals is never cut with a knife, but always *broken*.

17. *We are one bread, one body*. The Syriac has: As therefore that bread is one, so we also are one body, inasmuch as we as all receive of that one bread. The body of the Lord being one, the participation of it makes us one body, not many, and that one, the body of Christ.

The Greek text, in verse 16, has the same word for the *communicatio* and *participatio*. Saint Chrysostom paraphrases verse 17 thus : Why did I say communication ? We are that very body itself ; for what is the bread ? the body of Christ. And what do they become, who take it ? The body of Christ. Not many bodies, but the one body of Christ.

And by receiving the pagan sacrifice you communicate with the demons to whom it is offered.

18. *Behold Israel after the flesh.*—The same argument is capable of being proved by analogy, from the Jewish religion. In all religions, participation in sacrifice is held to convey and imply communion with the deity to whom it is offered, and the priest who offers it. The Apostle's argument may be stated thus: All communication with demons is idolatry. Eating things offered to idols is communication with demons: therefore it is idolatry. The major premise will be proved in the following verses. The minor has been proved by comparison with the analogy of the Christian and Judaic worship.

It is to be observed that the Apostle's argument implies that the holy Eucharist is a real and true sacrifice; and that there is a communication of the real body and blood of the Lord: or else there would be no force in it. All the Fathers so understand it. These two statements having been denied by heretics, it may be worth while to quote the following words of Saint Chrysostom, commenting on this passage.

He speaks faithfully and terribly. That which is in the chalice is that which flowed from the side ; and of that we partake. What he suffered not on the cross he suffers in the oblation, and for thee : to be broken, to fill all. How far the charity of Christ passes the munificence of man ! These show their liberality in giving money, possessions, clothing : who ever gave his blood ? Christ gives his

blood, and his body. He has changed the ritual of sacrifice; he no longer commands brute beasts to be sacrificed, but himself. If thou thirstest for blood, go not to altars of idols, reeking with blood of brutes, but to my altar, red with my blood. Elsewhere the same Father explains that the body of Christ in the Eucharist is the same which the Magi worshipped in the stable, which was nailed to the cross, which the sun would not gaze upon in his suffering.

By a legitimate inversion of Saint Paul's argument, it is allowable to infer that, as in the pagan and Judaic sacrifices, the eating the victim offered was participation in the completed sacrifice, so in the holy Eucharist the eating of Christ, our crucified Saviour, is for each individually the participation and completion of the sacrifice offered for us on the cross.

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19. What then do I say? That anything is offered to idols? or that an idol is anything?

20. But the things which the Gentiles sacrifice; they sacrifice to demons, and not to God. And I would not have you become companions of demons. You cannot drink the chalice of the Lord, and the chalice of demons.

21. You cannot be partakers of the table of the Lord, and the table of demons.

22. Do we provoke the Lord? are we stronger than he?

19. *What then do I say?* The Greek has: that an idol is anything? or that the meat offered to the idol is anything? He said in viii. 4 that *an idol is nothing in the world*; and in v. 26 below, he says that the earth is the Lord's, and anything God has made for food, is good, and may be eaten. His statement here apparently contra-

dicts his former assertion ; which was in fact a concession *argumenti gratia*, leaving the point to be dealt with in the present text. What may have originally been the character and origin of the pagan deities worshipped in the south of Europe two thousand years ago, is a question open to dispute. Some writers consider them a deification of the forces of nature ; others that they were princes or patriarchs of great antiquity, whose worship had gradually superseded that of the Supreme Creator. In either case, they were, in Saint Paul's language, nothing *in the world*. But under their names and attributes evil spirits had established their own worship, and opened a direct communication between the worshippers and the powers of darkness. And when some of the Corinthians went, as it appears they did, from the table of the demons to the table of the Lord, and from the chalice of demons to drink of the chalice of the blood of Christ, they were tampering with his enemies, and provoking him to a trial of strength, in which they must expect to be defeated. *Do we provoke the Lord? Are we stronger than he?*

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23. All things are lawful for me, but all things are not expedient. All things are lawful for me, but all things do not edify.

24. Let none seek his own, but what is another's.

25. All that is sold in the market, eat ; asking no questions for conscience' sake.

26. The earth is the Lord's, and the fulness thereof.

27. If any of the unbelievers invites you, and you are willing to go, eat all that is set before you, asking no questions for conscience' sake.

28. But if any one says : This is offered to idols : do not eat, on his account who pointed it out, and for conscience' sake.

23. *All things are lawful for me.* An objection of his opponent. In a certain sense it is true, and answers to Saint Augustine's Love God, and do what you will. The Apostle replies that all things may be lawful, but all things are not spiritually profitable, and all things do not edify. Not strict right, but charity, which seeks the edification of our neighbour, should be the rule of life. We should regard, not our own convenience, but the good of others. Will it injure him, or overthrow his faith ? He who loves his neighbour, loves God.

25. *All that is sold in the market. In macello.* The *macellum* was originally a provision market at Rome, deriving its name from a former owner of the ground, according to Grotius. Others derive it from *maceria*, because it was surrounded by a wall. The appellation afterwards became general. The market keepers were probably accustomed to offer their provisions in a temple before exposing them for sale, in order that the purchase of them might be regarded by their pagan customers as acts of piety. This useless ceremony could not do any sort of harm to the provisions sold, which are God's gift, and therefore good, and knowing this you should use them freely, *for conscience' sake*, on account of your knowledge of this truth. For the earth is the Lord's and its fulness, Ps. xxiii. 1, xlix. 12. No food is evil in itself; but intemperance, or unbelief, or forgetfulness of God the giver, or disobedience and contempt of the Church, defile the consciences of those who use it amiss.

27. *If any infidel invites you.* The second rule. The Apostle adds, *and you are willing to go*, with an implied suggestion that it would be best not. Saint Chrysostom. In this case eat what is set before you, and ask no questions about it, and this, because you know that God is the maker and giver of all good things, temporal and eternal; *For conscience' sake.* But if another guest remarks

upon the fact that the meat has been offered to idols, and knows this to be the case, whether a pagan or a scrupulous Christian, eat not, out of consideration for the conscience of your informant. The Greek text repeats the words of verse 26, *For the earth is the Lord's and its fulness*, but they are not in the Vulgate, nor in the Syriac or Arabic versions.

The conclusion is that the eating of sacrifices simply as food is lawful formally, which the Apostle concedes to his opponents; but may be unlawful *per accidens*, if it occasions scandal. And it is unlawful formally, if eaten as a sacrifice, sacred to false deities, which would be idolatry.

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29. Conscience, I say, not thine, but of the other. For why is my liberty judged by the conscience of another?

30. If I participate with grace, why am I blasphemed for that for which I give thanks?

31. Whether therefore you eat, or drink, or do anything else: do all to the glory of God.

32. Be without offence to Jews, and Gentiles, and the Church of God,

33. As I also through all thing please all, seeking not what is useful to myself, but to many, that they may be saved.

29. *Why is my liberty judged by the conscience of another?* A modern commentator takes this for a question of the opponent. If I take food, and give thanks to the true God, (*with grace*) from whom it comes, how can I justly be blamed for that for which I give thanks? It is not, however, like Saint Paul to state an objection of this character, without replying to it; and the use of the conjunction *for* seems to imply that it is a continuation of his own argument. If I take food and give thanks to God for it, that is no reason I should incur the reproach of idolatry, when

it is easily in my power to avoid it. They will say the religion of the Christians is a fable, for they pretend to execrate idols, and yet they eat their offerings. Theophylact. If you act on my rule, which is to regard in all things, not my own convenience, but the eternal welfare of others, and the glory of God, this and many other questions will be determined without controversy or dispute.

Corollary of Piety.

We, like the Corinthian Christians, have been under the cloud, and through the sea. The Holy Spirit of God has overshadowed us, his fire has glowed upon us, his light illumined us, his protection cherished and defended us. Through the Rea Sea of our baptism, under the guidance of him who came by water and blood, we have passed from the kingdom of Satan to the kingdom of Christ, from bondage to freedom, from destruction to deliverance. The hosts of darkness, thundering after us in hot pursuit, have been rolled back, crushed, overwhelmed, and routed. Baptized to Jesus Christ in the cloud, and in the sea, we stand safe and free upon the shore of salvation. Is this the Land of Promise you spoke of? It lies before us; there is still the march to be traversed before the inheritance is reached. But we are no longer slaves cowering under the lash. An army, in full freedom, with our swords in our hands, the same cloud going before us, our guide by day, our light by night, our pavilion when we rest: the same water, which is blood as well, from the side of the living Rock, following our steps; the food of Angels, having in itself all sweetness, sustaining our life; but a short interval separates us from our eternal home, promised

to Apostles and Martyrs, given to us. The people of Israel of old never reached their land of promise; for they doubted God's fidelity or his power. They murmured, rebelled, talked of going back to the melons and cucumbers of Egypt. Last and worst of all, they feared: the sons of Anak, travellers' tales, the lion in the path. But a few weeks from their deliverance, they stood armed on the frontier; they had only to go on boldly, and enter on their long-promised inheritance. But when God said, Go forward, they feared, turned, and went back. And he swore in his wrath, They shall never enter into my rest. Our land of promise is a land of fields and vineyards, oil, olive, and honey: for Christ is there. He is the corn and wine, the oil of gladness, and the honey. The blessing of Abraham, Isaac, Jacob, was upon the Israelites of old, who were their children; we have the prayers of multitudes of Saints, who have gone before us, and aid us with their intercession at the throne of God. Therefore we may march on boldly, conquering and to conquer. The prize is to the victor; and he that perseveres to the end shall be saved.

CHAPTER XI.

1. Be imitators of me, as I also of Christ.

2. And I praise you, brethren, that in all things you remember me; and keep my precepts, as I delivered them to you.

Chapter xi. In this chapter the Apostle treats of three questions which had been referred to him. 1. The veiling of women, and their speaking publicly in the Church. 2. Dissension and party strife. 3. The mode of conducting the Agapæ, or feasts of charity, in reference to which he describes the object of the institution of the most holy Eucharist.

1. These two verses belong to the subject of the last chapter, and explain why the Apostle offers himself as a model for imitation. *As I also of Christ.* If Christ had consulted his own comfort and convenience he would have remained in heaven, with the holy Angels. He considered not himself, but the advantage of many, that they may be saved. This is the example the Apostle followed, and desires his readers to do the same.

Saint Thomas observes that prelates are to be imitated, not necessarily in all things, but so far as they are imitators of Christ. The Word of God, the primordial principle of the system of the universe, and by whom all things were made, is also the primordial pattern and exemplar which all creatures imitate, as the real and perfect image of the Father. He is *the image of God*

invisible, the first-born of creation ; for in him all things are hid (Col. i. 15,16). And as the Son of God, begotten in the splendours of the holy places, from the womb, before the morning star, that is before all creation, and by light of grace, has in himself the pattern of the splendour of all saints, and is thus also the pattern and exemplar of the graces of all spiritual beings ; but this exemplar was far remote from us ; on this account he became man in order to show this pattern to us. This example the prelates of the church should be the first to follow. *I have given you an example*, Joh. xiii. 15. The prelate is the *forma facti gregis* (I. Pet. v. 3) the type and pattern of the flock which God has gathered together.

2. *I praise you,* fully acknowledge that you remember my words and keep the commands I have given you in Christ's name. Many of the Fathers observe that the Apostles taught many things orally, and which were not committed to writing, but which are nevertheless necessary to be observed.

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3. But I wish you to know that of every man Christ is the head ; but the head of woman is man : and the head of Christ is God.

4. Every man praying or prophesying with veiled head, dishonours his head.

Saint Paul had evidently been asked to give judgment on the question 1, whether men should cover or uncover their heads in public prayer ; 2, whether women should do the same. The veil was in ancient times regarded as a sign of subjection : the bared head, of freedom. Exactly the opposite idea prevails now, and a superior is addressed with uncovered head, as a mark of respect ; but this idea was in those days unknown. The Jews always prayed, as they do now, with covered head. See Exod. xxviii. 37,

Ezech. xlix. 18. Grotius considers that the Greeks prayed and sacrificed bareheaded, as if to indicate that they were not afraid of their gods. But Theodoret, who was a Greek, says that Christians prayed to God with long hair and heads covered, *in the Greek manner*, and Theophylact makes the same observation. Æneas (who did not, of course come from Greece) is said to have introduced into Italy the custom of sacrificing with veiled head; lest, Virgil says in the third book of the Æneid, the priest should see or hear some unfavourable omen; but in the opinion of Plutarch, quoted by Fromond, as a sign of humiliation and subjection to God. There seems, therefore, to be some uncertainty as to the custom of antiquity, but a general consent in regarding the veil as a sign of subjection. The Apostle's decision is, therefore, that a man should pray with head uncovered, as free, and lord of the world; but a woman (as is said further on) with veiled head, in token of the subjection of her sex to that of man.

4. *Praying or prophesying.* The chanting of the psalter was not then introduced, but prayer was offered by one on behalf of the congregation, and the Scriptures read and explained. The officiant, at Corinth, wore a covering on his head, of which Saint Paul disapproves, on the ground that the veil, as a mark of servility and subjection, was a dishonour to a man who is free.

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5. But every woman praying or prophesying with unveiled head, dishonours her head: for it is the same as if she were made bald.

6. For if a woman is not veiled, let her be shaven. But if it is a disgrace for a woman to be shaven, or bald, let her veil her head.

It is probable that at Corinth, where vice had from

antiquity been enthroned and consecrated as the worship of a celestial power, and was an honour, not an infamy, women had always been accustomed to go about in public unveiled, and with their countenances and heads exposed to view. This had become so confirmed a local custom, that the Corinthian Christians unsuspectingly introduced it into their church, and doubtless found arguments to defend it. There was, in fact, variety of local custom in such matters, and each might find some considerations which were not unreasonable in its support. On this account they applied to the Apostle for a general rule to secure uniformity of practice.

5. *Every woman praying or prophesying.* There were in those days women who prophesied, like the four daughters of Philip the Evangelist, Act. xxi. 9, and as is predicted in Joel ii. 28.

The same as if she were made bald. Long hair is given to women for a protection and a symbol of modesty. She wears a veil for the same purpose. If she rejects her veil, the artificial symbol of modesty, let her also reject that which nature has given her. No woman ever shaves her head, or cuts her hair short, if she can help it. Let her therefore wear the veil with the same object in view.

With what eyes would Saint Paul have viewed the scandalous costume, or absence of costume, of some women of our days! With what words would he describe the theatrical adornment of many of them, as they enter the churches, and even approach the altars! They come attired like dancing girls or actresses of comedy, less to supplicate God than to insult him. (Written at the beginning of the eighteenth century.)

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7. A man indeed ought not to veil his head: since he is the image and glory of God; but woman is the glory of man.

8. For man is not of woman, but woman of man.

9. For man was not created for woman, but woman on account of man.

10. Therefore a woman ought to have a power on her head on account of the Angels.

11. Nevertheless neither is man without woman, nor woman without man, in the Lord.

12. For as woman is of man, so also is man through woman; but all of God.

7. *He is the image and glory of God.* The glory of God is never to be veiled, but made manifest. But the *glory of man* should be veiled in God's presence. Man is the glory of God, and should therefore be unveiled; woman is the *glory of man*; therefore she should wear a veil. And in proof that man is the glory of God, and woman the glory of man: 1. Man did not originally come from woman, but woman from man, Gen. ii. 22. 2. Man was not created for woman, but woman was created for man, Gen. ii. 20. A woman should therefore have on her head a veil, the symbol of subjection to the *power* of another, on account of *the Angels*, who are present at Christian worship, and present our prayers to God, and beholding God's face, cannot tolerate any glory but his. Saint Anselm and Saint Thomas understand also by *the angels*, the bishops and priests; and Clement of Alexandria, all Christian men; lest they be distracted by the intrusion of any evil thought. The Angels also are witnesses, accusers, and avengers of all impurity. Women, therefore, are to spare the purity of earthly angels, fear the vengeance of those of heaven.

Nevertheless, man is born of woman, as woman is taken from man; and in their mutual relation there need be no jealousy, for all are of God. Man should refer to God the honour he receives from woman; women be subject

to man as God's vicegerent. If man by weakness becomes the slave of women, or woman by pride makes man her slave, and treats him so, God's design in their creation is not fulfilled. Still less, when man treats woman, who is his glory, as if she were his slave.

Man is *the image and glory of God*, because he was made in the likeness of God. Woman was made in the likeness of man. But in so far as the rational soul is God's image woman as much as man is the image and likeness of God.

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13. Judge for yourselves: is it decent for a woman to pray to God unveiled?

14. Does not nature itself teach you, that if man wear his hair long, it is a reproach to him?

15. But if a woman wears her hair long, it is a glory to her: for the hair was given her for a veil.

16. But if any seem to be contentious: we have no such custom, nor the Church of God.

13. *Judge for yourselves.* In addition to the reasons I have advanced, give your own opinion on the point at issue as a question of natural feeling, namely, whether it is becoming for women to join in the public worship of God with heads unveiled? Nature herself points this out, for woman's hair is ordinarily longer than man's. Nazarites among the Jews wore their hair long, but this was from a rule of religion. Otherwise a man who *cherishes his hair, comam nutriat* in the Vulgate, further than cleanliness requires, is a common object of ridicule in all civilised communities. But a woman who does not cherish hers is regarded as slovenly. This is said of secular life, and does not refer to religious perfection. The woman's hair is given her as a veil, and she is right to *cherish* it. The

Apostle's appeal to natural feeling on this point has reference to the ideas of the civilised nations of those ages, the Greeks and Romans. Semi-barbarous peoples, such as the Gauls, Germans, Spaniards, and Britons, in that age, commonly wore long hair, as did also the Spartans of antiquity ; perhaps by a kind of insensibility analogous to that which renders some savage nations insensible to the impropriety of going without clothing. Time has justified the Apostle's sentiment, for all the nations just referred to have since conformed to the custom of civilised life.

Saint Paul considers that he has now argued this question long enough, and ends by cutting the Gordian knot of the controversy with the two-edged sword of Apostolic decree, and Christian custom. Those who love controversy may continue to cavil; but for women to pray unveiled in public is contrary to the ordinance of us the Apostles, and the custom of the Church of God. The Syriac version appears to understand by *we*, the ancient Jewish Church, in which it was always customary for women to be veiled in the temple, and synagogue. You are in opposition both to Hebrew and Christian usage, in acting otherwise.

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17. But this I command: not praising, because you assemble, not for better, but for worse.

18. For first when you assemble into the Church, I hear there are divisions among you, and in part I believe.

19. For there must also be heresies, that those also who are proved, may become manifest among you.

17. *This I command.* The Greek reads: In this which I command, I praise you not. He had praised them in verse 2. The Syriac: This I command, not as if I praised you, for you do not improve, but are getting worse.

Assemblies are for union and mutual advantage. This is true in general, both of human society, which is founded on this principle, and of the association of all animal species. But your assemblies, instead of promoting union and improvement, make you worse. First, there are divisions and schisms among the followers of rival teachers. Greek writers assert that these different parties would not even communicate at the same altar, but had separate altars, or at least separate communions in the Church. This the Apostle had heard, and at least in part, could easily believe, knowing the pride and obstinacy of some of the men with whom he had to deal. There was something still worse yet to come. *There must also be heresies.* It is morally necessary that with such guides, and under such circumstances, heresy in dogma will show itself. Probably it already existed, and only waited to be brought into full light, and the second Epistle shows the Apostle to have been right in his expectation. The Greek has: *there must be heresies even among you.* There is no reason why your Church should be exempt from the natural and inevitable result of such a state of things as exists among you.

That those who are proved or tried, may be made manifest. The effect, not the cause, as Saint Chrysostom observes. God brings good even out of so great an evil. Heresies separate the dross from the body of the Church, and the pure gold remains.

There was another kind of division and dissension, that between the rich and the poor, which he now proceeds to notice.

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20. When therefore you assemble together, now it is not to eat the Supper of the Lord.

21. For each one takes first his own supper to eat. And one indeed is hungry, and another is drunk.

22. Have you not houses for eating and drinking? Or do you despise the Church of God? And put to shame those who have not? What shall I say to you? Do I praise you? In this I praise not.

It would appear that in the days of the Apostles Christian people assembled in the Church early on the Sunday, or other festival days, to receive Holy Communion together; and Saint Paul himself, as is supposed, had instituted at Corinth the feast of charity, or *Agape*, principally on account of the poor, that they might all eat together, and the poor receive of the superfluities of the rich. Saint Chrysostom, who is followed by Baronius, thinks the Agape followed the communion; Saint Augustine that it preceded it (probably being held before midnight), and this opinion agrees best with the argument of the Apostle in the verses following. The custom quickly degenerated. The rich brought their own provisions, but consumed them without sharing them with their poorer neighbours; and often took more than was good for them; while the poor were not only put to shame, and suffered hunger, but had to look on while others feasted, and they starved.

The Agape was called the Supper of the Lord, in imitation of the Last Supper, at which Christ instituted the Eucharist. The term *Supper of the Lord* is never applied to the holy Eucharist, by any Christian writer whatever, until heretics in modern times used this phraseology.

22. *Do you despise the Church of God?* If you must eat and drink to excess, do so at home, where your doing it would at any rate not occasion scandal or pain to others. Or do you mean deliberately to show contempt to the Church of God? Under which term both the building and those who assembled in it are included. Or do you

do it, on purpose to put the poor, *qui non habent*, to shame? In this I cannot praise you; on the contrary, you are worthy of the severest blame. *Now*, under these changed conditions, it is not a Supper of the Lord.

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23. For I received of the Lord that which also I delivered to you, that the Lord Jesus in the night he was delivered up, took bread.

24. And giving thanks he broke, and said: Take and eat: this is my body, which shall be delivered up for you: do this in my commemoration.

25. Likewise also the chalice, after he had supped, saying: This chalice is the new testament in my blood: do this as often as you shall drink, in my commemoration.

I praised you for observing the commands I gave to you by word of mouth; but since in regard to this you have failed to remember them, it is necessary for me to repeat them in writing. *I received*, by direct communication and revelation from Christ, not from any human teaching. It is to be observed that it was only *by accident* that the Apostle wrote this down. Had the Corinthians remembered what he said, he would in all probability not have written it. Not only the written words, but the oral traditions, of the Apostles, are to be observed.

Saint Peter, as a fourth Evangelist, records the words of God the Father, *This is my beloved son*, rehearsed in three Gospels, 2 Pet. i. 17. Here Saint Paul, as a fourth Evangelist, gives the words of Christ, which are also given by St. Matthew, St. Mark, and St. Luke.

In the night he was delivered up to death, he took bread. Wheat bread, and unleavened, for the seven days of unleavened bread had begun that evening. By a misunderstanding of Joh. xviii. 28, the Greeks consider that Christ

suffered before the Pasch began, and they accordingly use leavened bread.

Giving thanks. To God the Father. From this action is derived the term Eucharist. The canon of the Mass adds: *and lifting his eyes to heaven*, which he frequently did on similar occasions, Matt. xiv. 19, Joh. xi. 41. Further, *he blessed*, as in St. Matthew and St. Mark. Thanksgiving has regard to God, blessing to the creature on which his benediction is implored.

He broke, into twelve portions, and distributing *said*, by words instantly operative and effectual of what they expressed. The operative word of Christ is of two kinds. One is imperative: *be cleansed, rise, look up, Lazarus, come forth.* The other affirmative, and present: *Thy son liveth; woman, thou are loosed from thy infirmity.* Of this latter kind are the words here used, *Hoc est corpus meum.*

Take and eat. Take in the hands. It was the ancient custom to receive the holy Eucharist in the hands, not as now in the mouth from the hand of the priest.

This is my body. The Greek has τοῦτό μου εστὶ τὸ σῶμα. in a somewhat different order of the words. The Syriac or Hebrew language, which Christ spoke, has no substantive verb, and there is no doubt the words he used were only *this my body.* See Cornelius à Lapide. *Hoc* is most probably the predicate: *my body is this.* Similarly, *my blood is this chalice*, or what is contained in this chalice.

Which shall be delivered up for you. The Greek and Syriac both read: *Which is being broken for you.* Broken, in the species of bread. The body of our Lord was not otherwise broken. Joh. xix. 36. By the words *do this*, Christ conferred upon the Apostles the power of consecrating, or else he would have been enjoining upon them that which was impossible. *For a memorial of me.* Recalling the affection with which I delivered myself up to death for you.

25. *Likewise also the chalice, after he had supped.* Our Lord had first of all, with the Apostles, eaten the paschal lamb, standing, girded, and with a staff in his hands, according to the ritual in Exod. xii. 11. Then he sat down, or according to the custom of those times, lay down, on a couch, to the ordinary supper. Then rising, he washed the feet of his disciples ; and afterwards lay down again, for the institution and distribution of the most holy Eucharist. After this he delivered the morsel he had dipped to Judas ; so that the remains of the supper must have been at that time still on the table. Lastly, after speaking a long time, he rose, saying, *Rise, let us go.* The *supper* referred to in the text is the ordinary one.

The new testament in my blood. The authentic copy of the new covenant between God and man, sealed with my blood. The reference to the document is figurative, but the blood is real ; for he does not say signed with that which represents my blood, but *in my blood. Do this, as often as you drink.* The command, here, as in the last verse, is addressed to the Apostles, and their successors in the priesthood, as explained by the Council of Trent, Sess. ii. 1. Do what I have done.

In commemoration of me. This *memory* is in no way inconsistent with the real presence of Christ. Christ is in this Sacrament his own memorial, as in heaven, bearing the stigma of his wounds, he is himself the memorial of his own passion. The time, the circumstances of the speaker, the quality of the action, the nature of the action, the actor's intention, power, the very words he used, all compel us to place a literal interpretation on those words, implying the real and true presence of Christ in the Eucharist.

The time : the night before he died. No one uses tropes and figures at such a moment.

The condition : a loving father, about to die, makes

his last will. Clearness and simplicity are always needed in such a case, and no wise man would use figures of speech, speaking of a precious jewel, when he meant the picture of one.

The quality of the act : the Mediator between God and man, making an everlasting covenant to subsist while the world stands, would not use language of metaphor and poetry.

The action itself : ambiguity and equivocation would have been most perilous in the institution of a sacrament and sacrifice of such august dignity, destined to last to the end of the world.

The will and intention : loving his children most ardently, and desirous to give them the greatest good in his power. *He loved them to the end.*

The power : *Knowing that he came out from God, and to God returns,* that the Father had given all things into his hands, and he can do all he will.

The words used, are simple and clear, in accordance with these considerations. Simple, as the words of a loving father, addressing his children before he died : of a faithful mediator, contracting an eternal covenant, of a Supreme Pontiff, a fountain of truth, detesting all false dogma : of a true, zealous, most powerful Saviour of the race of man, conferring upon them the highest and greatest of all possible or imaginable goods.

My body, *which shall be delivered up to death for you.* The body was delivered up to death, not in figure, but in reality. In reality therefore, not in figure, it was his body of which he spoke.

My blood, *which shall be shed.* In reality, not in figure, on the cross. The blood of the Old Testament was real : so that of the New. The Greek reads in the present tense, *is being shed* . But this is no *figure* : in a few hours it was terribly fulfilled.

What man could dare to stand before the judgment seat of Christ, and say he did not believe a statement so clear as this? What Christian, believing it, even if deceived, would not be able to say, if I am deceived, thou hast deceived me, who art truth itself?

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26. For as often as you shall eat this bread and drink the chalice, you will announce the death of the Lord until he come.

27. Therefore whoever shall eat this bread or drink the chalice of the Lord unworthily, will be guilty of the body and blood of the Lord.

28. And let man prove himself: and so eat of that bread, and drink from the chalice.

26. *You will announce the death of the Lord.* The Apostle has just called attention to Christ's institution of the holy Eucharist on the night before his passion, and with direct reference to that event. The Corinthian Christians had perhaps not sufficiently considered it in that light, as a commemoration, and proclamation of Christ's death. *You will announce.* The word used in the Greek might be either in the present indicative, *you announce*, or the imperative, *announce ye*. The Eucharist represents the death of Christ by the mystical separation of his blood from his body, which is effected by the words of consecration; and which further takes place by the eating of the sacred body, as separated from the blood, and the drinking the precious blood as poured forth and separate from the body. In either species there is the representation of the death of the Lord, but most perfectly in both together. And this commemoration of the sacrifice and death of Christ is to continue *till he come*.

He who communicates unworthily is equally guilty, as if he crucified Christ, and shed his blood. To receive

conscious of mortal sin, or half drunk, or in strife, or without feeling for the poor, would render the offender guilty of the body and the blood of the Lord separately, that is, of their separation, and consequently of the death of Christ. He sins in proportion like Judas and the Jews, betrays like Judas, mocks like the Jews. Theodoret. The Apostle would certainly not have used this language of a piece of bread. Catholics reasonably infer 1. That the real body and real blood of Christ are in the Sacrament. 2. That they are really received, even by the wicked. 3. That both are received under each species, because Saint Paul says *or drink*, v. 27.

28. Let *man* prove himself, with a view to sacramental confession, if he should be in mortal sin. However highly you may think of yourself, you are *man*, and all mortal men are liable to sin. *Sancta sanctis* was the proclamation made in the ancient liturgies.

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29. For he who eats and drinks unworthily, eats and drinks judgment to himself: not judging the body of the Lord.

30. Therefore among you many infirm and weak, and many sleep.

31. But if we would judge ourselves, we should not be judged.

32. And when we are judged, we are corrected by the Lord, that we may not be condemned with this world.

33. Therefore, my brethren, when you meet to eat, wait for one another.

34. If any one is hungry, let him eat at home: that you assemble not for judgment. And the rest I will arrange when I come.

29. *Eats and drinks judgment.* That is, a temporal judgment. The Greek is *κρίμα*. Damnation is *κατάκριμα*.

Judgment and condemnation are not the same thing. Saint Anselm says that even in his time many persons were visited with sickness after making their Easter communion, because they had received the body of the Lord unworthily. Many of the Corinthians were similarly visited, and some of them with death, like Ananias and Sapphira. If we would confess and do penance, we should not incur God's judgment. But the temporal judgment is not for damnation; on the contrary, it is sent *that we may not be condemned* with the world.

33. *When you meet to eat.* The Apostle here reverts to the Agape, or feast of charity, or Supper of the Lord, customary at Corinth. Let it be, what was intended, charity towards the poor. If any rich man is hungry, and cannot fast till evening, let him eat at home, and impart to the poor his contribution toward the Agape; and let not the observance be degraded by luxury and revelling, which, in view of the solemn act of religion in which you are about to engage, are likely to bring down upon you a judgment from God. The other matters which you have referred to me, I will determine when I come.

Corollary of Piety.

The best disposition of mind in which to celebrate Mass, or hear it, to receive the Holy Communion, or to pray before the most Holy Sacrament, is in accordance with the intention of Christ in instituting it, to bear in mind the memory of his Passion. This was the recollection which dwelt in his own mind at that moment. He was to die, and die a death of painful agony, within twelve or fifteen hours. The worst criminal who ever lived, with that thought weighing on his mind, would become an object of human sympathy. The gentle calmness, the

deep and tender affection for his friends, which Jesus showed all through that last conversation with his disciples, are most touching ; the dauntless courage with which he met his awful doom, when he might have averted it, is unsurpassed by any other record of heroism. In the bravest of men, though resolution may not falter, the nervous system will shrink at the prospect of torment and death ; he was calm, unmoved, affectionate as ever. *Do this in my remembrance.* You proclaim the Lord's death, till he come. Let us think therefore, when before the Blessed Sacrament, with lively faith, that we see Jesus Christ crucified for us ; and do before the altar what we should have done before the Cross of Christ, when he hung upon it. Compassionate his sufferings ; detest our sins ; offer to God his death for our sins ; hope in that death ; make it ours as far as possible, dying with him by faith, hope, charity ; imitate it by mortification, of mind and body ; gladly accept our penance, and unite ourselves with that which Christ did for us, and for all the world, in his passion and death.

CHAPTER XII.

1. But about spiritual things, I would not have you ignorant, brethren.

2. You know that when you were Gentiles, going to dumb idols, as you were led.

3. Therefore I make it known to you, that no one speaking in the spirit of God says anathema to Jesus. And no one can say, the Lord Jesus, except in the Holy Ghost.

Chapter xii. In this chapter, and the two that follow, the Apostle refers to the miraculous gifts of the Spirit, at that time frequent among the Corinthian Christians, and gives directions for their use. And in the present chapter he urges that as these gifts all proceed from the same Spirit, and were all intended for the advantage of the whole Church, which is the mystical body of Christ, and intimately united in every part, the distribution of such spiritual and supernatural powers, according to the wisdom and appointment of God, ought not to give rise to dissension, jealousy, or ill will.

1. *About spiritual things.* Supernatural manifestations of spiritual power, or such as claim to be so.

2. *Going to dumb idols.* The connection of these two verses with the subject in hand is not clear at first sight. The most probable explanation is the following, which is adopted by Saint Chrysostom. There were at Corinth, as there are in all places where paganism has long

reigned supreme, a large number of professors of the magic art, who traded on the credulity of the people, and pretended to powers of prophecy, revealing secrets, healing diseases or inflicting them ; and carried on their trade in the temples of the *dumb idols*, and were called, or the spirits supposed to inspire them, Pythons and Pythonesses. Many of the converts had in former times listened eagerly to these impostors, *led*, by idle curiosity, or the example of others, or the direct suggestion of the devil. Some of these had not improbably intruded themselves into the assemblies of the Christians, seeking to rival the supernatural gifts conferred upon Christians by the Holy Spirit. Under those circumstances, the Apostle says, I will give you a rule by which you may infallibly detect the pretended possessor of supernatural powers, and distinguish him from the true. Ask what he thinks of Jesus. If inspired by the devil, or acting professionally in accordance with the malice of the devil, he will blaspheme Jesus, and call him *Anathema*, that is, execrated and accursed. But if he readily and constantly declares that Jesus Christ is the Son of God, the Redeemer of the world, and *Lord* of all things, and that to him worship and obedience are due, you are safe in recognising in that case the reality of the supernatural powers he exercises, as inspired by the Holy Ghost. Almost exactly the same rule was given many years afterwards by the Apostle St. John, I. Ep. iv. 2, 3. By this you may distinguish the Spirit of God : every spirit that confesses Jesus Christ come in the flesh, is of God. And every spirit that confesses not Jesus Christ come in the flesh, is not of God. This is the spirit of anti-Christ, already in the world.

The verb is wanting in the concluding clause of verse 2, in the Vulgate. Supply *eratis* ; you were in the habit of going. The Greek has : You know that you were Gentiles,

going astray after the dumb, or voiceless, idols, wherever you were led.

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4. Now there are divisions of graces, but the same Spirit:

5. And there are divisions of ministrations, but the same Lord.

6. And there are divisions of operations; but the same God, who works all in all.

4. The gifts of the Spirit had occasioned strife; pride in those who possessed them, envy in those who did not. The whole argument of this chapter is directed against this evil. The gifts of the Spirit are various, but the Spirit is the same. They are besides *graces*, or free gifts, which no one can claim of right. There is therefore no just ground of jealousy. Grace is to be had by all: why then grieve? says Saint Chrysostom. Different *ministrations*, or offices in the Church, as the Apostolate, the Episcopate, Presbyterate, Diaconate; but only one *Lord*, the Prince and Head of the Church, Jesus Christ. *Ministration* involves hard labour and great responsibility; why grieve because another is assigned this burden, and thou spared? Saint Chrysostom. And there is endless variety in *operations*, or power of working miracles; but all proceed from God the Father, the Ruler of nature, and Author of all power. All the three Persons of the Holy Trinity are here named in succession, as authors of these gifts; the Holy Spirit as the fountain of grace; the Son as the Lord and Prince of the Church; the Father, as the Maker and Governor of the universe. But the sacred name of God is used in verse 6 as including, not the Father only, but the Son and the Holy Spirit, who are

equal partners with him in the creation and government of the world.

7. But to each one the manifestation of the Spirit is given for use.

8. To one is given through the Spirit the word of wisdom ; and to another the word of knowledge according to the same Spirit:

9. To another faith in the same Spirit: to another, the grace of healing in one Spirit:

10. To another the operation of powers, to another prophecy, to another discernment of spirits, to another, kinds of tongues, to another, the interpretation of speech.

11. But all these one and the same Spirit operates, dividing to each as he will.

7. *The manifestation of the Spirit is given for use.* This is another reason why it should not be an occasion of jealousy or strife. These gifts are not conferred for the glory of the individual, but for the benefit of the whole Church, and all share their advantages. The writer proceeds to distinguish these gifts into nine orders or varieties.

8. *The word of wisdom*, given by God the Father *through* the Spirit, is the faculty of explaining the deepest mysteries of faith, from their highest and original principles, the mystery of the Trinity, the Incarnation, &c., and is what Saint Paul referred to when he said he spoke wisdom among the perfect, ii. 6, 7.

The *word of knowledge* is the faculty of explaining things of faith by human science, by reason, example, or comparison, which is now called the science of Theology.

9. *Faith* does not mean dogmatic or theological faith, though it springs from and includes it, but the complete trust in God's power by which all blessings are obtained by prayer, of which our Lord spoke, Marc. ix. 23, if thou

canst believe, all things are possible to him who believes: and xi. 23. Whosoever shall say to this mountain, &c.

The grace of healing, the miraculous power of curing diseases.

10. The *operation of powers*, in Greek, *energies of powers*, signifies miracles of a more illustrious and conspicuous character, such as recalling the dead to life, called *powers* because they are an evident demonstration of the presence and action of the almighty power of God.

Prophecy is the faculty of foreseeing the future, which necessarily implies a communication from God, because to God alone the future belongs or is known; and the faculty of explaining the hidden meaning of the Scriptures.

The *discernment of spirits* is the faculty of distinguishing between real manifestations of the divine and supernatural power of God, and pretended ones, or such as are wrought, or simulated, by the agency or temptation of the devil.

Kinds of tongues, the faculty of using different varieties of human speech.

The *interpretation of tongues* was a distinct gift from the last. It is not every one, as Erasmus observes, who can speak a language, who is able fully to explain the whole meaning and significance of every utterance in that language; and what was said often needed an interpreter or expositor.

These various gifts are said to be communicated *through* the Spirit, *according to* the Spirit, and *in* the Spirit. They all come from God the Father, by the power of the Holy Spirit, and are accorded to those in whom his grace and influence dwell. And, as they are intended for the benefit and advantage of the whole Church, there is no reason why they should occasion murmuring or jealousy. To enforce this, the Apostle five times repeats that they all proceed from one and the same Spirit. They are,

therefore, so many reasons for thanksgiving to God, who has conferred these wonderful powers on his Church.

These gifts are communicated *according to the will* of the Holy Spirit. This alone should silence all cavil. They may have been, or they may not always have been, adapted to the natural previous gifts or powers of the several receivers: but all was determined by the wisdom of the Giver, and His *will* supreme over all. There are instances in which God's inspiration has been given to men who, in their own opinion, were not adapted to receive it, as when Moses said *I am not eloquent*, Exod. iv. 10, and Amos, vii. 14, *I am no prophet, but a herdsman gathering wild figs*. But man's judgment is not infallible, and the prophet who complained that he was not *eloquent*, was afterwards the writer of the book of Deuteronomy.

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12. For as the body is one, and has many members, but all the members of the body though many are one body: So also Christ.

13. For in one Spirit we have been all baptized into one body, whether Jews or Gentiles, whether slaves or free: and have all been given to drink in one Spirit.

14. For also the body is not one member, but many.

12. *As the body is one.* The physical body of man is *one*, but has many diffierent limbs and organs. So also is the Church of Christ, having many individual members, each endowed with separate gifts, yet they are all *one*.

13. One, because by the operation of the same Spirit, all have been baptized into one body, Jews and Greeks, bond and free. Also because they have been given to drink, through the operation of the same Spirit, the Eucharistic Chalice of the blood of Christ. We have all

come, says Saint Chrysostom, to initiation into the same mysteries, and drink from one table. One table, one irrigation. Why, proceeds the same Father, does he not say, we are all fed by the same body, drink the same blood? Because, by reference to the Spirit, he signified both the blood and flesh of Christ, for by both we are made to drink in one Spirit. The Greek has *into one Spirit.* We are not only born again and incorporated into Christ by baptism, but by the same food, the body and blood of Christ, we are all fed and nourished.

14. *The body is not one member, but many.* If it were one member it could scarcely be an organized body. What is here stated is a general physical law. The deduction from it, by analogy, is that in Christ, or Christendom, there are many members, various and diverse, differing in position and function, higher and lower; but all alike members of the body of Christ, one body with Christ. And the inference is that all should contribute, in their place and function, as the organs of the body do, to the life, energy, and utility of the whole, instead of engaging in strife with one another.

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15. If the foot said: Because I am not the hand, I am not of the body: is it therefore not of the body?

16. And if the ear said: Because I am not the eye, I am not of the body: is it therefore not of the body?

17. If the whole body were eye: where the hearing? If the whole were hearing: where the smelling?

18. But now God has placed the members, each of them in the body, as he would.

19. But if they were all one member, where the body?

20. But now there are indeed many members, but one body.

The *feet* are the laity undistinguished by special office in

the Church, or special supernatural gifts, or the office of teaching. They are not the hand or the eye. But they are still members of him who sits in glory at the right hand of God. What is important, is to belong to Christ; and they belong to Christ as much as the rulers of the Church, or its teachers. The *hearers* belong to Christ as much as the *teachers*; the *ear* as the *eye*. If all were teachers, instructors, seers, who would there be to listen to them? If all were on a level, and had no special gift, and none to guide them, *if the whole were hearing*, who would distinguish the false from the true, the imposition of false miracles from the real gifts of the Spirit?

God has placed the members in the body, the faithful in his Church, in the disposition and order and arrangement which he sees to be best. Without an organization, a distribution of offices and functions, and the gifts specially suitable and necessary to them, so vast a system as the Church of Christ, destined to spread throughout the world, could not exist. *Where would be the body?* A body is not certain component parts aggregated together, but these in a certain order and arrangement, as the material universe is not a fortuitous concourse of atoms, but these arranged and disposed by a creative law. *But one body*. The unity of the body necessitates and implies both the multiplicity and the mutual arrangement of its component parts.

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21. And the eye cannot say to the hand: I want not thy help, or again the head to the feet: you are not necessary to me.

22. But much more the members of the body which appear weaker, are more necessary.

23. And those we think the more ignoble members of

the body, these we surround with more abundant honour: and to what parts of us are shameful, have more abundant respect.

24. And what of us are honourable need none: but God has tempered the body, by giving more abundant honour to that, to which it was wanting.

25. That there may be no schism in the body, but that the members may be alike solicitous for one another.

26. And if one member suffers anything, all the members suffer with it: or if one member is glorified, all the members rejoice together.

The *eye* signifies those who are absorbed in the contemplation of divine truth; the *hand*, those engaged in the active service of the Church. The contemplative life cannot dispense with the active life. Mary seated at the feet of Jesus was in need of the ministration of Martha, as Saint Thomas observes. And the prelates of the Church, who are the head, cannot carry on their work without the assistance of the inferior orders, and of the laity; any more than the head can bring into effect its designs and projects, if the feet do not carry it about. The head, and all the body, stands in need of the assistance, requires even the decoration and ornament, of the humblest members of the body. If one foot halts, the fulness of the church halts with it; if an eyebrow is shaved off, the whole countenance is strangely deformed. Saint Chrysostom. Iron will do what gold cannot. Ambrose.

The weaker organs, such as the brain and the intestines, are more essential to life than the more robust, for life cannot exist without them, but life may be sustained after the loss of many of the bones. There are Christians whose utility and service to the Church are not conspicuous or ostentatiously displayed, but whose value is

known to God : such as many whose life is hid with Christ in God, in the retirement of the religious life. Some are actually marked with infamy, as unworthy members of the body of Christ, and looked down upon, who are yet penitent, contrite, humble, and therefore pleasing to God, and their merits and prayers are precious in his sight. The word *honour*, in this passage, is used for dress, which the head, the face, the hands, do not require, but is bestowed on what we wish to conceal.

The Apostle says, which *seem* to be infirm, which *we think* dishonourable. Nothing God has made is ignoble by nature or in itself. Man's judgment is often mistaken : God looks at the heart. As heaven is distant from earth, so are his thoughts from ours. Often he values what we despise, despises what we honour. We should therefore despise none, but leave all to God's judgment, and meanwhile, charitably and humbly, cherish, care for, aid, honour, and adorn, those especially who seem abandoned and overlooked. Those who receive least of the visible power of the Holy Spirit, are often endowed more largely with grace that is not seen. Those who are already reverenced and honoured before the world, do not need these additional tokens of respect. God has *tempered*, or balanced, the human body, giving us the instinct of supplying by art the adornment required by those portions to which nature has not supplied it, and which the others do not want. There should be, therefore, no *schism*, or contrariety of ends and aims, but concord, mutual solicitude and charity, among the members of the body of Christ, all conspiring and acting in unison for the glory of God. For if one suffers, all feel the pain ; if one is made glorious, all rejoice. Saint Chrysostom observes that in these verses all orders and degrees of men in the Church of Christ are successively addressed ; and these three requirements insisted on : that all should be united in aim ;

that each should care for the rest; that what happens to one should be regarded as affecting the whole.

27. But you are the body of Christ, and member of member.

28. And some indeed God has placed in the Church; first Apostles, secondly Prophets, thirdly Doctors, then powers, then graces of healing, aids, governments, kinds of tongues, interpretations of things said.

29. Are all Apostles? are all Prophets? are all Doctors?

30. Have all powers? have all graces of healing? do all speak with tongues? do all interpret?

31. But emulate the better gifts. And I show you a still more excellent way.

27. *Member of member.* The Greek text, as read by our translator, was probably *members among members.* The modern text reads, *members in part;* of the whole body of Christ throughout the world, not in your city or province only.

28. *Some God has placed,* referring to verse 12, *God has placed the members in the body.* Offices and functions in the Church are disposed by his ordering and providence. The Apostles are the founders and princes of the Churches, the sowers of the faith, the leaders and first fathers of the faithful. Prophets reveal what is hidden in the present and the future. Doctors of the Church explain the teaching of the Apostles. *Powers* or *virtues,* are the gift of miracles. *Graces* or *gifts* of healing, the miraculous cure of the sick. *Aids,* ministering to those in sickness, trouble, or distress, not by supernatural means, but by distribution of alms and attention to their material or spiritual wants. *Governments,* the administration of the revenues of the Church contributed by the faithful for the support of religion and relief of the poor;

though some think it refers to the care and direction of souls. Then come the gifts of speaking foreign languages, and interpreting them; and Saint Chrysostom observes that this gift, which was frequent among the Corinthians, is always mentioned last by Saint Paul. All are not Apostles, Prophets, Doctors of the Church; all do not work miracles, heal the sick, speak or interpret other languages; yet all alike are members of Christ's body.

31. *Emulate the better gifts*, not the most conspicuous, but the *best*. The word *emulate* may be either indicative or imperative, both in the Vulgate and in the Greek. The Syriac reads: *If you are earnestly desirous of more ample gifts, I will show you a still nobler way*. And this he proceeds to do.

Corollary of Piety.

The hands and feet of Christ were nailed to the cross, his side pierced with the spear, his back torn with the scourge, his head drooping with agony, his body racked in every limb with torment, even to death. The body thus torn and wounded is now seated in inconceivable majesty and splendour at the right hand of the Father in heaven, the object of adoration of Angels and Archangels. You are the body of Christ, not merely in a poetical figure, for the real and true body of Christ, given to the faithful in the holy Eucharist, unites us to him materially and spiritually, in a mode of union transcending the power of human understanding to comprehend, and yet real and true. This is the statement of the inspired Apostle, and the infallible tradition of the Catholic Church. He does not say, you shall be, but you are, even now in this mortal life, the body of Christ, now glorified in heaven. What are the paltry distinctions of earth, compared with this?

Emperor or ploughman, prelate or street sweeper, slave or free man, rich and poor, are all alike raised above the Angels, if, belonging to the Catholic Church, they belong to the body of Christ. The humblest Christian who dies in the communion of the Church, has a dignity and is invested with a splendour, which nothing in this world can equal or approach, for he is united with the sacred Body which was taken of the immaculate substance of Mary, by the overshadowing of the Holy Ghost, in which dwelt bodily all the plenitude of Deity, and which is exalted above all principalities and powers, worshipped by Angels, the manifestation to creation of the glory and splendour of the Supreme Deity. What matter if you are humble and lowly, ignorant and despised, overlooked and misunderstood, if in Christ you are exalted and enthroned at God's right hand in heaven ? And if you think you are unworthy, cold, thankless, yet you partake the charity which streams from the burning heart of Jesus, which God's love has fired, and shall flow for ever and ever.

CHAPTER XIII.

1. If I should speak the tongues of men and Angels, and have not charity, I am become like sounding brass or a jingling cymbal.

2. And if I have had prophecy, and know all mysteries, and all science: and if I have had all faith, so that I remove mountains: and have not had charity, I am nothing.

3. And if I shall have distributed all my possessions in food to the poor, and if I shall have given up my body to burn: and have not had charity, it profits me nothing.

Chapter xiii. In this chapter, introduced parenthetically in the middle of his argument, the Apostle asserts the infinite superiority of charity to all other gifts of God, on the ground that charity will reign for eternity when all other gifts and graces, even faith and hope, shall have been absorbed and lost in it. Not only the excellence, but the absolute necessity of charity, is here insisted on; and there is an evident reference, throughout the chapter, to certain deficiencies of the Corinthian Christians in this respect. It is hardly necessary to observe that this splendid burst of inspired eloquence is probably the best known portion of the Apostle's writings, and is sufficient to entitle him to a foremost place among the great writers of all countries and all ages.

1. *The tongues of men and Angels* is no doubt a hyperbolical exaggeration, signifying all languages that ever have been

spoken, or ever could be spoken, in earth or heaven. It does not follow from the words of Saint Paul that the holy Angels may not have the power of communicating knowledge to one another without the intervention of language. The *cymbal* was an instrument consisting of two hollow plates of bronze, or other metal, which, when struck together, produced a ringing sound, and was employed in the festivals of Cybele. It is mentioned by Virgil and by Cicero.

2. From language he proceeds to higher gifts, as described in verses 8-10 of the last chapter : 1. prophecy ; 2. wisdom, or the knowledge of the hidden mysteries of God : 3. science, enabling me to explain and prove these mysteries by reason and facts of creation, to the intelligence of others ; 4. faith, which accomplishes the impossible. These are indeed great and noble gifts ; but I am *nothing*, says St. Augustine. The distribution of all his goods to the poor would be an exercise of the gift called in verse 28 of the last chapter, *opitulations*, or *aids*, on a large scale. Such an exhibition of generosity would be very uncommon, and practically almost impossible, in a person destitute of Christian charity, and any love of God. It is theoretically possible, as proceeding from sympathy and compassion for the physical sufferings of others, and would not be absolutely without merit, as coming from a good impulse. And it would undoubtedly benefit the persons who were fed, in a material sense. But it would be of no spiritual benefit to the giver, in a spiritual sense, if unaccompanied by any desire to benefit their souls, or any love of God. Not even if, to save the lives of others, and for temporal ends, he gave his body to be burned. In the days of the Apostles a foreign philosopher, probably from the East, actually burned himself alive, at the Olympic games, out of vain glory, as is related by Lucian, who was present. God estimates by

charity all we do, even martyrdom itself. This much the Apostle says to show the necessity of charity. He now proceeds to describe it.

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4. Charity is patient, benignant; charity envies not, does not misbehave, is not inflated.

5. Is not ambitious, seeks not her own, is not irritated, thinks not ill.

6. Rejoices not at iniquity, but rejoices with truth.

7. Bears all, trusts all, hopes all, endures all.

4. *Charity is patient* and long-suffering; gentle, kind, accommodating; envies not the happiness of others; is not noisy, vulgar, self-asserting, petulant, perverse, insolent, sly, malicious; is never self-conceited. Charity is not the parent of other virtues, but the queen; they are not derived from her, but she commands, forms, directs and perfects them.

5. *Is not ambitious.* In the Greek, does not condescend to act indecorously; the Syriac: will not do what is shameful. Men who are ambitious of popular favour will sometimes stoop to flatter the vices of their inferiors, which is probably the reason why the Vulgate here uses the word *ambitiosa.* Charity seeks the public and general advantage, rather than her own. Is not easily provoked to anger, but takes time for consideration. Is not quick to suspect evil in others, but attributes good motives to them as far as is possible.

6. *Rejoices not at iniquity.* Is not pleased at hearing of evil done by others, but rejoices in honesty, integrity, justice.

7. *Bears all,* in the Greek; *conceals all* the evil it hears, so far as is possible. *Believes all* the good that can with reason and prudence be believed. *Hopes all*; never

despairs of the conversion and salvation of any. *Endures all*, calumny, persecution, death, for the love of God.

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8. Charity never fails. Whether prophecies shall be abolished, or languages cease, or knowledge be destroyed.

9. For we know in part, and we prophesy in part.

10. But when that shall have come which is perfect, that which is in part shall be abolished.

11. When I was a child I spoke as a child, I was wise as a child, I thought as a child; but when I became a man, I abolished what was of the child.

12. Now we see in a mirror, in enigma; but then face to face. Now I know in part; but then I shall know, as I also am known.

13. And now there remain faith, hope, charity, these three; but charity is of these the greater.

8. *Charity fails not*; is eternal. Prophecy will come to an end, and be useless, when all things are clearly seen; languages will cease, when all with one voice will cry, *Sanctus, sanctus, sanctus*; science, or learning, will be needless, when all truth is at once made manifest to all, for there will be nothing more to learn. The one occupation of eternity will be to love. What we really know, in this life, is almost nothing; what we are permitted to prophesy, is but some fragment of the truth. When the full light comes, this partial illumination will be no longer needed, as the stars pale when the sun rises. This life, compared with eternity, is childhood, compared with full growth. I spoke, felt, thought, as a child speaks, feels, and thinks. I threw aside the ideas of childhood when I became a man. We see God now, as we see objects in a mirror, that are out of sight, obscurely, partially, incompletely. We know him by *enigmas*, phrases and thoughts of which we can guess, but never fully understand the meaning. Then we shall see Him, face

to face. We know Him, truly so far as faith can enlighten us, and we can in a degree understand, but only partially. We shall know Him then, as He knows us; not in the same degree, for God knows all, but is Himself incomprehensible by any finite intelligence; but in the same manner, by direct, clear, uninterrupted vision. Faith, hope, charity, are the greatest and noblest of God's gifts to man, in this mortal life. There will be nothing to believe, when we see all; nothing to hope, when we have all. Faith will be lost in sight, hope in enjoyment; but charity will endure for ever.

Corollary of Piety.

Faith and Hope are the glory and the joy of human life. Faith raises the intellect and the affections to nobler objects of contemplation than the things of time. Hope fills in the background of our lives with gold. Without faith in the unseen, man sinks into materialism, and becomes an animal, with a finer nervous system, more potent brain power, and wider knowledge, than his fellow brutes, but with no nobler aims than theirs, and no higher object of existence. Without hope, he sinks under the unendurable burden of the sorrows of his lot in life. His feet stumble upon the dark mountains on his weary way to hopeless captivity; and the annoyances and troubles he would have laughed at, if he encountered them on a joyous pilgrimage to the city of his pride and hope, are magnified into misfortunes bitterer than human nature can endure. Faith is the only repose of his ever restless intellect, hope the only solace of his inconsolable heart. And yet—and there is no more startling proof of the infinite grandeur of the things of eternity compared with the things of time—compared with Charity, which is eternal, Faith and Hope are *childish things*. Empires and

their glory, science, civilization, invention, language, all God's gifts to man, of nature and above nature, for the purposes of this mortal life, will one day be no more needed, and will pass away; and faith and hope pass with them. We do not believe in what we see; we do not hope for what we have. We shall no longer learn to *know* God; for we shall see him face to face. We shall no longer voluntarily *love* him; for we shall be drowned and consumed in the burning ocean of his charity. We love him here, says Saint Augustine: in heaven it will be his turn to love us. We shall no longer *serve* him; he will fold his children in an embrace that shall know no end. There remains the full consummation of the final cause of our existence, that for which he made us, *to enjoy him for ever*. When faith and hope have ceased, with all things that are temporal, Charity will reign for ever, and reign alone; for *God is Charity*.

CHAPTER XIV.

1. Follow charity, emulate spiritual things ; but rather that you prophesy.

2. For he who speaks a tongue, speaks not to man, but to God ; for no one hears him. And by the Spirit he speaks mysteries.

3. For he who prophesies, speaks to man to edification, and exhortation and consolation.

4. He who speaks a tongue, edifies himself; but he who prophesies, edifies the Church of God.

Chapter xiv. In this chapter the Apostle asserts the superiority of the gift of prophecy to the gift of tongues, on which last the Corinthian Christians were too much wont to pride themselves ; and gives directions for the practical use of both these supernatural and spiritual gifts.

1. *Follow charity.* Make the assiduous pursuit of it, the one great object of your life. She is the queen of all graces ; yet it is necessary to follow or *pursue* her, because she is wont to run away from us, when we do not use her rightly, or when we prefer other things to her, as Saint Chrysostom says. He adds that one who is pursuing, sees only what he seeks, and does not leave off until he takes hold of it. This part of the Apostle's injunction, he concludes, we can all comply with.

Emulate spiritual gifts. Supply *charismata* with *spiritualia.* Earnestly desire and seek them, not indeed as a condition of existence, but as a means of promoting God's glory.

Such gifts may be sought, not for vanity, but for charity and desire of edification. And especially seek the gift of prophecy, by which is to be understood here, the faculty of explaining the mysteries of faith, and the sense of Holy Scripture, as appears from verses 3 and 5. He proceeds to give several reasons for preferring the gift of prophecy to the gift of tongues.

2. *He who speaks a tongue*, speaks in a language unknown to his hearers, speaks only to God, whose praise he utters in a foreign speech. But lest he should be thought to slight this faculty, as a useless gift, he adds that the person possessing it is nevertheless to be held in respect and reverence, and what he says, being dictated by the Holy Spirit, is always sublime and true, though no one but himself understands it. As in verse 4, he *edifies himself*. But he who prophesies speaks to man as well as to God, and what he says conveys edification, advice, encouragement, and consolation. The Greek has: speaks to men, and is profitable to edification, &c. The prophet is therefore a teacher and preacher, warning, exhorting, comforting, and confirming others in faith. The prediction of the future is another function of the prophet, but all three were exercised by the prophets of the Old Testament.

It is a greater thing to glorify God and edify man at the same time, than to glorify God alone; therefore prophecy is a greater gift than tongues. And he adds another reason. The one is profitable to himself alone; is edified by the devotion of his own feeling and affection, and by the understanding of the mysteries he speaks. The other is profitable to all the Church, which his utterances edify. The Apostle is here speaking of those who know the meaning of what they say, in foreign languages, but are unable to explain it to others, and the difference between the two is as great as the difference

between one individual and the Church, says Saint Chrysostom. The reason given in verse 4 looks at first only like a repetition of that in verse 3, but is in fact an amplification and extension of it, by recalling the dignity and advantage of *edifying the Church of God*.

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5. I wish you all to speak tongues, but rather to prophesy. For he who prophesies is greater than he who speaks tongues; unless haply he interpret, that the Church may receive edification.

6. But now, brethren, if I shall have come to you speaking tongues; what shall I profit you, unless I speak to you, either in revelation, or in science, or in prophecy, or in doctrine?

7. Yet things which are lifeless, and give voice, whether pipe or harp, unless they shall have given distinction of the sounds, how shall that which is sung, or which is played upon the harp, be known?

8. For if the trumpet give an uncertain voice, who shall prepare himself for war?

Lest they should think he is depreciating the gift of tongues, he says he wishes they all exercised it; but the gift of prophecy is higher and of greater advantage to the Church, except in the case of one who possessed at the same time the power of speaking many languages, and himself interpreting them, which it would appear was of occasional, but not frequent occurrence. Such a one is, in fact, as Saint Thomas says, a prophet, with the additional gift of languages. The Apostle asks them what advantage he could have brought them, coming to them only possessed of the power of speaking many languages, beyond the testimony to his divine mission which such a miracle would have afforded? It would have rendered them ready to listen to him; but to listen to him with advantage, he must have something further to say, either

a revelation of the mysteries of God; or knowledge of arguments and illustrations from reason, analogy, and example, to enforce and explain those mysteries; or the explanation of the hidden meaning of Scripture; or a system of catechetical teaching to instruct them in the truth in method and by degrees. Unless he taught them either by revelation and prophecy, or by science and doctrine.

7. *Yet things which give voice.* *Tamen,* in the Vulgate, is put for the Greek word ὁμως, which here signifies *in like manner.* Instruments of music are lifeless, but give voice, under the influence of the mind of the performer, who thus communicates with the mind of the hearer. The Apostles are the musical instruments through whom the Holy Spirit communicates to man the truths of Heaven, and the language of Angels. But the message must be addressed to the heart and understanding of the hearer.

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9. So also you, unless by language you shall have given utterance to that which can be understood, how will it be known what is being said? For you will be speaking to the air.

10. There are as many kinds of language in this world, as I leave you to think; and nothing is without voice.

11. If then I know not the virtue of the voice, I shall be to him to whom I speak a barbarian: and he who speaks a barbarian to me.

9. *You will be speaking to the air.* A preacher who utters that which his hearers cannot understand, speaks to the air; though his language may be sonorous, his learning taken for granted, his manner imposing, and the admiration of his audience attracted by his style. Yet what does it all mean; and who is the better for it? He takes up so much time, speaks without trouble of pre-

paration, takes unfair advantage of the patience or the listlessness of his hearers; whose salvation he considers and values less than his own vainglory. What complicated and accumulated guilt in one single reprehensible action! Which if the preacher would avoid, and his own manifold damnation, he will say, not what he thinks sounds grandly, but what will profit his hearers, and make it his object to be understood by every one, adapting himself to the apprehension of each and all, putting in clear and familiar language that which is likely to be edifying and useful.

10. *Nothing is without voice.* There is no nation or race of mankind which has not its own speech or idiom. So the Greek. In a poetical and figurative sense it may be said in the words of the Vulgate, *nihil in hoc mundo sine voce est*, if we would only listen.

11. The *virtue of the voice*, Greek, *the power.* The full meaning and significance of the terms and idioms of a foreign language are only to be understood by long and laborious study; or by the communication of the miraculous gift which is here under consideration. *A barbarian unto me.* There are not a few *barbarians* to their own, who say everything that is rare, strange, curious, and unintelligible, but nothing useful, simple, edifying. Possibly when these barbarians one day ask, *Have we not prophesied in thy name?* some of them may meet the response, *non novi vos.*

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12. So therefore do you, inasmuch as you are desirous of spiritual gifts, seek that you may abound to the edification of the Church.

13. And therefore let him who speaks a tongue, pray that he may interpret.

14. For if I pray in a tongue, my spirit prays, but my mind is without fruit.

15. What is it then? I will pray with the spirit, I will pray also with the mind; I will sing praise with the spirit, I will sing praise also with the mind.

12. Supernatural spiritual gifts are communicated by God, not for the advantage or pleasure of the recipient, but for the edification of the Church, a principle which the Corinthian Christians, in their delight in the exercise of these gifts, had somewhat overlooked, and which the Apostle, in the whole of this exhortation, endeavours to enforce. Seek therefore (as Saint Chrysostom understands it) such gifts as may most effectually conduce to this object.

It would seem that the gift of tongues, as exercised at Corinth, differed in some important respects from that which was conferred upon the Apostles at Pentecost. The Apostles seem to have spoken, on that occasion, to their own consciousness, in their native tongue, but were heard and understood simultaneously by people of twenty or thirty different nations, each of whom thought the speaker was using the foreign speech to which he was familiar. The same miracle is recorded of Saint Francis Xavier, and other Apostolic men. But at Corinth, as is evident from Saint Paul's argument, individuals were often inspired to give utterances, of some length, in foreign languages, fluently, correctly, and eloquently, of the meaning of which they were themselves as ignorant as the bystanders, and required to have them interpreted. Such a gift was no doubt valuable, in a place like Corinth, where many foreigners assembled, to convince pagans from a distance of the reality and truth of their religion; but gave little or no edification to the Christian people. Saint Paul now adds another reason (in verse 14) why the possessor of such a gift should ask for the power of interpretation. Foreign languages were often employed in private prayer, which is here referred to, and in public

prayer, in verse 16. If I pray, he says, under the influence of the Spirit of God in a foreign language which I do not understand, *my spirit prays*, my affections, heart and will are powerfully moved towards God; but my understanding gains nothing, for I know not the meaning of the words I use. I may gain merit, but not edification; unless I have the added gift of interpretation. It is better to pray with mind and heart than with the heart alone. I will pray, therefore, with spirit and mind.

The Greek verb *psallere*, from which is derived the English word *psalm*, meant originally to strike a stringed instrument; later it was used to mean to sing to the accompaniment of such an instrument, or simply, to sing praise. In this sense the Apostle evidently uses it here. "I will sing God's praises with spirit, but also with understanding, with the heart, but also with the mind. Still his words do not convey any condemnation of such as from temperament, or deficiency of intellectual cultivation, acted otherwise.

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16. Otherwise if thou shalt have blessed by the Spirit; he who fills the place of the ignorant, how shall he say Amen upon thy benediction? since he knows not what thou sayest.

17. For thou indeed givest thanks well; but the other is not edified.

This has reference to public prayer, praise, and thanksgiving, as 14 to private prayer. Such public praises must sometimes have been dictated to individuals by the Holy Spirit, and in many different languages, and the people were accustomed to respond with the Hebrew word *Amen*; but unless the hearers understand the meaning of what was said, or it was interpreted to them, they could scarcely do so with propriety. Cornelius à Lapide

gives much information on this subject, for which see his Commentary, and that of Estius. *Fills the place* of the ignorant, or the laity, is a courteous periphrasis. *Amen* prefixed to an assertion, is affirmatory ; following what is said, it is a confirmation, or a concession, or a prayer.

The whole of this passage, verses 14-17, is urged by heretics, as is well known, as an argument against retaining the Mass and the other public offices of the Church in the Latin language, which, as they allege, is not understood by the people of Europe at the present day. But there really is no sort of analogy between the two cases. Prayers uttered by individuals, even under divine inspiration, might possibly contain some error, so far as the hearer can tell ; and if he does not know the meaning of the words used, he is not safe in giving his assent. But the Mass and the public offices of the Church, being approved by Apostolic usage, and in great degree taken from the Scriptures, may always be safely assented to. 2. So far from forbidding or discouraging prayer in unknown tongues, the Apostle expressly permits it, and recognises it as a gift of the Holy Ghost ; regarding it as perfectly permissible, even when not understood, even by the utterer. He says the same of private prayer as well. 3. Certainly he recommends that it should be interpreted, where that is practicable. But this is precisely what the Church is careful to do, supplying the faithful freely and copiously with the translations of all the public offices, in all vernacular languages. 4. It is not true that the Mass or the other offices of the Church were composed, or are retained, in unknown tongues. The Liturgy was extant, under the direction and use of the Apostles, or in Apostolic times, in the Syriac, Egyptian, Arabic, Greek, Armenian, and Latin languages, and possibly others; all of which were then vernacular in different parts of the Roman Empire. None of these can be said to be unknown tongues.

to the nations who continue to use them. Nations who speak what are called the *Romance* languages, can easily understand Latin; and even to Teutonic nations, Latin, though a foreign idiom, is not unfamiliar, and its meaning always easily ascertainable. Catholic populations are in fact as well acquainted with the meaning of these offices, as if they were in modern vernacular. The reverence of Christian people retains them in the *ipsissima verba* of the Apostolic compilers, and rightly, for languages change in the lapse of ages, and in order to follow these changes the words of the divine offices, and of the Mass, would have to be continually altered. 5. Lastly, the example of the Jews supports this, for they always retained the use of the ancient Hebrew, as written by Moses, in religious offices, long after it had ceased to be, if it ever was, a vernacular form of speech.

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18. I give thanks to my God, that I speak in all your languages.

19. But in the Church I would speak five words with my sense, to instruct others, rather than ten thousand words in a foreign language.

20. My brethren, do not be made children in understanding; but in malice be little children: and in sense be perfect.

21. In the law it is written: That in other languages and with other lips I will speak to this people, and not even so will they hear me, saith the Lord.

22. Therefore, tongues are for a sign, not to believers, but to unbelievers; but prophecies are not for unbelievers, but for believers.

18. *I give thanks to my God* that there is no language spoken among you which I do not speak and understand. This is the only intimation given us in Scripture that

Saint Paul exercised this gift, of which, however, as an Apostle of Christ, he could not have been destitute. But in an assembly of the faithful I would rather say only a few words which could be understood, and convey instruction or edification to my hearers, than talk for ever in languages they did not understand. Brethren, do not be led away, as if you were children, by admiration of what is wonderful and startling, but as wise men, judge of the value and utility of the gifts you desire and pray for. Be as childish as you like in innocence, for children do not even know, as Saint Chrysostom says, what vice is ; but be men in prudence and judgment. The gift of languages is of no use to, and does not benefit, those who already believe ; it is only available as a miracle for the conversion of the unbelieving, and even for this, it is far from being always effectual. In the law (under which term the whole of the Old Testament is sometimes included) it is said, Is. xxviii. 11, 12. In other tongues will I speak to this people, and they will not hear. Many of the Jews remained unbelieving even after the miracle of Pentecost. Languages are a sign for the unbelieving, and not always an effectual one ; as is shown in the next verse, it does sometimes actual mischief. But prophecy is for the advantage of those who already believe, for the confirmation of their faith, their instruction, edification, and consolation, and is always useful and effectual for some of these ends ; and cannot possibly do harm.

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23. If therefore the whole Church is assembled together ; and all speak with tongues ; and there enter the ignorant, or unbelievers ; will they not say that you are mad ?

24. But if all prophesy ; and there enter an unbeliever, or one ignorant ; he is convicted by all, he is judged by all.

25. The secrets of his heart become manifest : and thus, falling on his face, he will adore God, proclaiming that truly God is in you.

The Apostle has just said that tongues are a sign to unbelievers ; but they can only be so to those who happen to understand them. Even to unbelievers, therefore, prophecy is often more convincing than the gift of tongues, and tongues may even be mischievous and injurious. Ignorant persons, of limited information, who happen to hear this gift exercised by a number of speakers successively, in your assembly, and do not understand what is said, will be liable to think you mad. The extent to which the Christians of Corinth cultivated and desired this gift, perhaps induced Saint Paul to introduce this rather strong reproof. But if the unbeliever in question, who is supposed to be a simple and ordinarily educated person, hears the speakers prophesying in turn, and using language which brings to his recollection thoughts which he imagined buried in the depth of his own heart, he will then not judge and condemn, rather he will be judged and condemned himself, and falling on his face, will acknowledge that this is the finger of God. This passage affords the best illustration of what the Apostle understood by the gift of prophecy, as referred to throughout this chapter.

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26. What is it then, brethren? When you assemble, every one of you has a psalm, has a doctrine, has an apocalypse, has a tongue, has an interpretation: let all be done to edification.

27. If any speak a tongue: by two, or by three at most, and in turn, and let one interpret.

28. But if there be no interpreter, let him be silent in the Church ; and speak to himself and God.

What rule, then, can be laid down for the exercise of these various gifts; the immense multiplicity and frequency of which renders it necessary to say what is to be done? First, when you assemble, every one has either a *psalm*, a divine song of praise, put into his heart and on his lips by the inspiration of God; or a *doctrine*, some instruction useful to his hearers. It appears, Saint Chrysostom observes, that sacred psalmody and doctrine came originally from the direct gift of God. An *apocalypse*, or revelation, of some hidden truth or mystery of the Scriptures or otherwise. Or a foreign language in which to speak; or an interpretation of something already so delivered. Let all be conducted in an orderly manner, with a view to edification. The Corinthians possibly had something of the pagan idea that the divine *afflatus*, like that of the Pythons, was irresistible, and must find utterance at the moment, in any place or circumstances. The Apostle therefore reminds them that the end and object of all is *edification*. This, Saint Chrysostom says, is the rule and foundation of the Christian religion. As it is the builder's office to build, so it is the Christian's to seek always the profit of others. He who diverts God's gifts to his own ends, is a thief, taking for himself what belongs to others.

The foreign languages should be spoken by not more than two, or at most three, successively, and not at all, if there be none ready to interpret. In this case, the person so gifted should speak, as the Syriac verson has it, *between himself and God.*

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29. And let prophets speak two or three; and the rest judge.

30. But if revelation be made to another sitting, let the former be silent.

31. For you can all prophesy one by one: that all may learn and all be exhorted.

32. And spirits of prophets are subject to prophets.

33. For he is not the God of discord, but of peace; as also I teach in all the Churches of the Saints.

Two prophets, or three at most, should ordinarily speak in one assembly. Prophets are not an order in the Church, and do not constitute a class apart. The Holy Spirit inspires whom he will. There is no article before the word *prophets* in the Greek. And while one speaks, the others are to weigh what he says and pronounce whether it is from God or not. And if, while one is speaking, a revelation be made to another, let the first be silent; for this is apparently the intention of God in making such a revelation. By the observation of this rule you can all prophesy one by one, if so inspired, without confusion, which would inevitably result if all spoke at once, and God is the author of peace and order, not of confusion, discord or tumult, in his creation, and in his Church.

The spirit of prophets, in the Syriac *the spirit of prophecy*, is subject to the prophets. As appears by the instance of Jonas, who resisted it. It does not take away voluntary action, reflection, or self-control, and is at the disposal of the receiver as to times, places, and circumstances; and in this does not resemble the fictitious inspiration of false deities, as is observed in verse 26.

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34. Let women be silent in the Churches; for it is not permitted to them to speak; but to be subject, as also the law says.

35. And if they wish to learn anything, let them ask their own husbands at home: for it is shameful for a woman to speak in the Church.

36. Did the word of God come forth from you? Did it come to you only?

37. If any one seems to be a prophet or spiritual, let him acknowledge the things I write to you, that they are commandments of the Lord.

38. And if any be ignorant, he shall be ignored.

39. Therefore, brethren, emulate to prophesy; and to speak tongues do not forbid.

40. And let all things be done with dignity and in order.

It is not permitted in any part of the Scriptures for women to speak in public assemblies. Or, it is not permitted by Christ's appointment. The *law says:* (Gen. iii. 16) *thou shalt be under thy husband's power, and he shall have dominion over thee.* Men ought to be sufficiently instructed to instruct their wives. It is, besides, inconsistent with modesty and propriety for a woman to teach publicly in the Church. This appears to have been a question upon which the Apostle thinks it necessary to insist, owing to the tenacity with which the Corinthian Christians held to their custom. The Greek has *your women*; women do not do it anywhere else. He asks them, therefore, did God's word proceed from you, or are you the only city in the world which has received it? If you have among you a prophet on whom you rely, put the question to him, and he will unhesitatingly say that the law I have laid down is the command of God. If any one asserts that he does not know it to be so, *let him remain in ignorance*, as the Greek and Syriac read; the Vulgate has, *he shall himself be rejected as unknown* in the day when Christ shall say to him, *I know you not.* The Apostle concludes by summing up all he has said in these three rules: 1. Seek prophecy as the highest gift; 2. Do not prohibit the gift of languages; 3. In the exercise of both, let everything be carried on in a decorous, orderly, and solemn manner. Theophylact says that decorum will

be observed, if languages are interpreted, prophets give place to one another, and women are silent.

Corollary of Piety.

The trumpet has given no uncertain sound. From the day when the Christian Faith, attacked by oriental heresies, was defined, under the inspiration of the Holy Ghost, by the Fathers of Nicea, as it had been handed down to them from Apostolic times, all Christian people have been called upon to hold firmly, and profess before the world, their trust in one God the Father, the Maker of heaven and earth, and in one Lord Jesus Christ, the only begotten Son, Light begotten of light, true God begotten of true God, not made, but by whom all things were made, and consubstantial with the Father. To hold this faith, to proclaim it, to live and die in the profession of it, to die, if necessary, in maintenance of it, is the first duty of every Christian, and the last. But in defence of this holy faith, Christians must prepare themselves for battle ; for all powers of earth and hell are leagued against it. It has been assailed, and is being assailed, and will be to the end of time, by the forces of earth, by the arguments of miscalled philosophy, by the powers and principalities of hell, by the pretended ridicule which masks the batteries of hate and rage, with all the fury, all the venom, all the violence, which the legions of Satan can inspire into the corrupt heart and distorted intellect of man. The violence, the scorn, the so-called arguments, are, as we know, and they know, so many acts of confession and acknowledgment of the impregnable position of that which they assail. Scorn is not in reality an expression of contempt : it is the betrayal of terror. What we despise, we

pass by; as Christ rejected the kingdoms of the world, and their glory, with a few words of Scripture. Angry scorn betrays the secret terror that underlies it. *Proud and haughty scorner is his name*, says Solomon, *who deals in pride and wrath*; but he trembles secretly, for he knows that what he affects to despise is stronger than he, and will outlast his strength. There is a trumpet of onset and a trumpet of recal; and when this shall ring *per sepulchra regionum*, with a sound that none can mistake or fail to hear, it will tell us that the fight is fought, and the victory won. *Be faithful unto death, and I will give thee the crown of life.*

CHAPTER XV.

1. But I make known to you, brethren, the Gospel which I preached to you, which also you received, in which also you stand.

2. By which also you are being saved : if you hold it as I proclaimed it to you, unless you have believed in vain.

Chapter xv. Some of the Corinthians, influenced by pagan philosophy, and the errors of false apostles, were doubtful as to the future resurrection of the dead, and turned it into an allegory. This error tended to overthrow the foundation of the Christian faith, of which this is one of the capital dogmas ; and in this chapter the Apostle addresses himself to the proof of it. He first recals to their memory the faith as he delivered it to them, and reminds them that the truth he had most insisted on was the reality of the death, burial, and resurrection of Christ. The resurrection of Christ implies our own ; the denial of the resurrection of Christ involves several absurd and blasphemous inferences which he enumerates v. 12-20, and from it proves the certainty of ours, 21, 22. He ascribes the contrary error, in verse 29, to converse and association with wicked men : answers various philosophical objections 35-42 ; and concludes with a magnificent description of the mode and circumstances of the resurrection, and the nature of the glorified body.

1. *The Gospel which I preached to you.* The glad tidings of Christ our Saviour, of which the sum is that God is

made man, and was crucified, and rose again. This I make known to you ; I am not telling you anything new. Saint Chrysostom. *In which you stand*, or persevere. Or if any did not, this was their rebuke. Ambrose.

2. *As I proclaimed it to you.* In the Greek : *By which you are being saved, if you keep in memory the words in which I conveyed the good tidings to you.* Some of them had turned this doctrine into a figure of speech, and maintained that they had already attained the resurrection by newness of life, like Hymenæus and Philetus in 2 Tim. ii. 17. You are saved by faith in the resurrection, if you retain that belief, as I delivered it to you, in a real corporeal resurrection which is to take place at the end of the world. Otherwise, *you have believed in vain.* A mortal blow has been struck at the Christian faith, says Saint Chrysostom. For faith in the resurrection of the body is a basis and foundation of the Christian religion, and therefore of everlasting salvation.

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3. For I delivered to you among the first, what also I received : that Christ died for our sins, according to the Scriptures :

4. And that he was buried, and that he rose again the third day, according to the Scriptures :

5. And that he appeared to Cephas, and after this the eleven :

6. Then he appeared to more than five hundred brethren together, of whom many remain until now, but some have fallen asleep :

7. Then he appeared to James, then to all the Apostles :

8. And last of all, as an abortive birth, he appeared to me.

The resurrection of the body follows from, and is

proved by, the resurrection of Christ, as Saint Paul shows a few sentences further on. Accordingly he here states the proofs of Christ's resurrection; which may seem unnecessary to us, because we are accustomed to read them in the Gospels; but this documentary evidence was not in the hands of the Corinthians, the Gospels being not then written, and they depended upon the verbal statement. *I delivered to you*, among the first and earliest truths I taught you, *what I received* from the mouth of Christ. The doctrine of faith is a deposit, given by Christ to the Apostles, and through the Apostles and their successors transmitted onward to the end of the world. In both cases, as delivered to Saint Paul; and as delivered by him, it was a verbal tradition, unaccompanied by writing. *Christ died*, in reality, not only in appearance, *for our sins*, not any of his own. *According to the Scriptures.* Tertullian thinks that Saint Paul introduces this reference to prophecy in order to soften a certain horror arising from the association of death, and especially an ignominious and painful death, with the character of perfect holiness and the person of Deity, to which at that time the minds of men had not become accustomed. His words are: Even an Apostle could not say without some shrinking and difficulty, that Christ died, and he therefore adds, according to the Scriptures, to soften the harshness of the announcement and avert scandal. *Lib. ad Prax.* 29.

4. *And that he was buried*, and therefore really died. And *rose again;* in the Greek, *was waked up. According to the Scriptures*, as prefigured in the history of Jonas; in the words of Isaiah, His sepulchre shall be glorious, Is. xi. 10, and Osee vi. 3, He will revive us after two days: on the third day he will raise us up.

5. Next he proceeds to prove the resurrection of Christ from the testimony of the Apostles; without, however, referring to all the appearances of Christ after the

resurrection, which are related by the Evangelists, and citing two which they do not record. *He appeared to Cephas*, in all probability when St. Peter left the sepulchre, Luc. xxiv. 12, 34. *To the eleven.* The Greek has *the twelve.* This manifestation occurred twice—on the day of the resurrection, and a week later—and probably also, and perhaps frequently, on other occasions. The interview with the five hundred occurred some time later, by appointment of Christ, in Galilee, Matt. xxviii. 16, and according to a tradition, on Mount Tabor. Some of these five hundred, he adds, are still living, and you can, if you like, refer to them for verification of the statement. Then he was seen by James, his *brother*, or cousin, the Bishop of Jerusalem; to which interview there is no allusion in the Gospels. Then to *all the Apostles*, and many other of his disciples, at his Ascension into heaven.

8. *Last of all, he appeared to me*, an Apostle, but chosen after all the rest, as if I were an *abortion*, a similitude which strikingly illustrates Saint Paul's humility. It is certain from this express statement, which he has made before at the opening of ch. ix., that Saint Paul had really seen Christ, not only in dreams and visions, but with his bodily eyes, at his conversion when on his journey to Damascus. Otherwise he would not have put his own name into the list of those to whom our Lord had shown himself after his resurrection; neither would his testimony have added anything to the evidence he accumulates to prove the fact. The extraordinary humility the Apostle shows may lead us to infer that the greater is the grace we receive, the lowlier we should be. Grace humbles while it exalts, and the contest between exaltation and humility pleases God, and does us good.

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9. For I am the least of the Apostles, who am not

worthy to be called an Apostle, because I persecuted the Church of God.

10. But by the grace of God I am what I am, and his grace in me was not in vain, but I laboured more abundantly than all those : but not I, but the grace of God with me.

11. Whether therefore I, or they ; thus we preach, and thus you believed.

9. *I am not worthy to be called an Apostle*, because he had persecuted the Church which it was an Apostle's office to found. *My sin is ever before me.* Nevertheless, by the grace of God I have been called to, and now hold this office. *Sum id quod sum.* God said to Moses, EGO SUM QUI SUM. God is what he is, in his eternal and original nature ; we are what he makes us, by creation and grace. This grace, the Apostle proceeds, has not been ineffectual, or as Ambrose says *poor*, in me, but has enabled me to labour more abundantly than any other of the Apostolic college. No other has travelled so far, evangelized so many nations, endured such great persecutions, laboured with his own hands for his support. In his humility he dwells upon his own unworthiness, but he exalts the effects of the grace of God, to which alone he ascribes these results.

But not I. That is, Saint Augustine says, not I alone, but the grace of God with me, and consequently, neither the grace of God alone, nor he alone, but God's grace with him. He attributes to God's grace the principal share in all he had done, but does not deny the co-operation of his own free will ; on the contrary he asserts it, for he says, *not I laboured* (alone), but aided and supported by the grace of God. Aid does not exclude, but on the contrary includes, the operation of him to whom it is rendered. The Greek has, the grace of God which with me (understand) *laboured*, the verb, which has occurred

just before, not being repeated. Or it may be understood which *is* and *has been* with me, aiding and empowering me.

11. *Thus we preach.* The Apostle here returns to the subject in hand. Whether it be I, or the other Apostles, the resurrection of Christ is what we proclaim, and what you have received, and publicly and solemnly, before the Church, declared that you believe and accept.

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12. But if Christ is preached that he rose from the dead, how do some among you say, that there is no resurrection of the dead ?

13. But if there is no resurrection of the dead : neither is Christ risen.

14. And if Christ is not risen, then is our preaching void, and your faith is also void.

If the solemn, repeated, and consistent declaration of the whole Apostolic college is to the effect that Jesus Christ our Lord did really and truly rise again from death, in the body, and that they were assured of this fact by their own personal knowledge, and the evidence of their own senses, having often seen, conversed, walked, and more than once eaten with him, after that event : on what grounds, and with what confidence and assurance do some persons *among* you (he avoids saying some *of* you, as if he regarded them as opponents, dwelling among and associating with the Christians, but not in reality belonging to them) assert that the resurrection of the dead is impossible, or not within the design of God ? For the universal includes the particular, and the particular implies the universal. The resurrection must be possible, for Christ rose. It must be the design and intention of God, for Christ is our head, and we his members, and his resurrection is the anticipation and the pledge of ours. If there

is no resurrection, Christ did not rise; and if Christ did not rise, the preaching of the Apostle is rendered *void*, empty, or false. For the whole system of the Christian religion is built upon this foundation. Every hope Christians cherish rests on faith in the resurrection of Christ. If that is not a fact, the whole structure falls to the ground.

A modern controversialist might perhaps reply to this, that the resurrection of Christ, as an historical fact, does not necessarily imply our own. There may have been reasons for the former which do not apply generally; and that the beatification of the human soul is conceivable without the resurrection of the body. Saint Paul would doubtless have replied to such an argument, had it been advanced, or likely to be advanced, in his day. But it is evident from the tenor of his argument that his opponents denied both the general resurrection, and that of Christ as an historical fact; and the Apostle accordingly addresses himself to the refutation of both errors together.

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15. And we are found false witnesses of God; because we have spoken testimony against God, that he raised Christ; whom he did not raise, if the dead rise not.

16. For if the dead rise not, neither is Christ risen.

17. But if Christ is not risen, your faith is vain, for you are still in your sins:

18. Therefore also those who sleep in Christ are perished.

15. We, the Apostles, have blasphemed and slandered Almighty God, in proclaiming that he raised Christ from the dead; for if the resurrection of the dead is in itself impossible, the resurrection of Christ is not true. And in that case, further, you have not obtained through Christ the remission of sin. Your sins may have been atoned for by His death on the cross: but you have never

been absolved from them. It was after His resurrection that Christ commanded the Apostles to make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. The very form of the Sacrament of Baptism is a figurative representation of the resurrection of Christ, the person baptized rising from the water to new life. And it was after his resurrection that he breathed on the Apostles and said: Receive the Holy Ghost; whose sins you shall forgive, they are forgiven, Joh. xx. 22, 23. There is, therefore, no application of God's pardon to the individual, if Christ is not risen. And from this it follows that those who have already fallen asleep in Christ, or died for His name, such as Saint Stephen, *have perished*, that is, are damned. For if they did not obtain remission of sins during this natural life, they could not have obtained it afterwards. It would seem that the teachers of heresy against whom the Apostle is arguing, must have carried their denial of the possibility of resurrection so far as to refuse to believe that of Christ, as a real and historical fact. And they could only be refuted by the oral testimony of the Apostles and other witnesses who had seen Him after His resurrection, the Gospel histories not being then written. It is also possible that their denial of the resurrection proceeded from a pseudo-philosophical idea about the inherent impurity of the material creation, association with which they regarded as a blemish upon God's spiritual nature; an error which led heretics of this school, at a later period, to deny not the resurrection only, but the truth of the Incarnation as well, 1 Joh. iv. 2, 3.

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19. If in this life only we are hoping in Christ, we are more miserable than all men.

20. But now has Christ risen from the dead, the first fruits of the sleeping:

21. For since indeed through man is death, through man also is the resurrection of the dead.

22. And as in Adam all die, so also in Christ shall all be made alive.

If there is no resurrection of the body, our hopes are bounded by the grave. Without resurrection, there is no *life*, and consequently no immortality. The Apostle plainly holds that the grave bounds all our prospect of future bliss, which is closed for ever, if we rise not. In that case, while all mortal men are more or less miserable, Christian people are the most miserable of all : more so than the pagans, who live in the free license of the indulgence of their inclinations. Of what advantage are mortification, fasting, watching, continence, justice, mercy, if they have no reward awaiting them in the future ? He does not say that Christian people, having this hope, would not be happier than other men, in the enjoyment of the hope, even if it were illusory ; for that, probably, they would be in any case. What he says is that if what we hope for in Christ is of this world only, we are of all men most miserable.

In verses 20-24, the Apostle shows that the resurrection of Christ, which is an unquestionable fact, is as unquestionably a pledge of our own resurrection ; and in verses 24-28 that our resurrection, and the final overthrow of death, is a part of that complete triumph and victory over all his enemies, which is the reward Christ won by his passion.

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23. But every one in his own order, Christ the first fruits ; then those who are of Christ, who have believed in his coming.

24. Then the end : when he shall have delivered the

kingdom to the God and Father, when he shall have emptied all principality and power and virtue.

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23. *Every one in his own order.* The order of time, but not necessarily here the order of dignity and merit. Christ, the author of grace and life, who said *I am the resurrection and the life*, was first raised. Some great Saints of former times were raised with him, Matt. xxvii. 52, 53. Finally, all who belong to Christ, by faith and charity, will be raised at the last day; and with regard to these, there is no order of time, for all will be raised together, *in a moment*, v. 52. The Greek has: *those who are of Christ* shall be raised *at his coming*. Those who are of Christ, says Theodoret, are not only those who have believed in him since his incarnation, but those also who under the law, and before the law, were illustrious for piety and virtue.

24. *Then the end.* This will be the end of Christ's kingdom, the polity of the Catholic Church, on earth; but he will reign for ever in heaven. *Cujus regni non erit finis.* When he has delivered (not delivered up) the kingdom to God the Father; presented it to the Father, redeemed from among men and now made perfect. In his own resurrection he presented himself to the Father as the Head of the Church; at the general resurrection he will present head and body together and complete to God. He will present the Saints in his Father's sight, not for God to see them, for he sees them always, but for them to see God. But this cannot be until he has *emptied*, abolished, destroyed, and overthrown for ever, all the power, dominion and authority of evil spirits, whose influence over man will then only come completely to an end; and conquered and subdued all his own enemies and

the enemies of his Church. And this leads the Apostle to his next argument to prove the necessity and the reality of our future resurrection from the dead.

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25. But he must reign until he puts all enemies under his feet.

26. And the last enemy to be destroyed is death : for he has put all things under his feet.

27. All things are subject to him ; without doubt excepting him, who subjected all things to him.

28. And when all things shall be subject to him : then also the Son himself shall be subject to him who subjected all things to him, that God may be all things in all.

25. *He must reign.* Christ must continue to reign as at present at the right hand of God, as the Head of the Church, until he has effected the complete destruction of his three great enemies, and theirs, the power of the devil, sin, and death. The counsel of the devil was the first entrance of evil into the world ; then followed sin, and by sin death. Death, the last of the three to enter, is the last to be destroyed, as Saint Chrysostom observes. Destroyed it must be, and by our resurrection. For the prophet says, Ps. viii. *He has put all things under his feet.* In the literal sense of these words they apply to Adam, to whom all nature was made subject ; in the figure, the tense being changed, they apply to Christ, who must overthrow all his enemies, death included.

27. The Father, who places all things under the feet of Christ, is himself excepted. So far from this, the Son will, as man, be subject to his Father. It is just possible that the belief of the pagan Greeks in the old legends of the God Zeus and his father Cronos, may have suggested this remark to Saint Paul, as required in this place ; for the epistle being made public, might possibly be read by some of them. God, the author and end of all good, will

be *all things in all*, the perfect beatitude of all the Saints, and complete fulfilment of all their desires. Whatever man may lawfully desire, says Saint Anselm, he shall find all his wishes completely fulfilled and satisfied in God.

As God loves his Saints, as his own sons, he will make them heirs of all happiness and felicity. Therefore, to be subject to God, is to reign with him for ever.

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29. Otherwise, what will they do who are baptized for the dead, if at all the dead rise not? Why also are they baptized for them?

Saint Chrysostom bears witness to the fact that in early times Christians would occasionally obtain baptism on behalf of relatives or friends who had died without receiving that Sacrament, under a mistaken idea that the departed might receive some benefit thereby; a notion which he treats with ridicule. They were mistaken, says Saint Thomas, but their error has this much to be commended in it, that it proved their faith in the resurrection. Saint Paul does not express or imply any approval of it, any more than of the practice of the people of Athens in worshipping an unknown God, of which he makes a rhetorical use; and his reference to it is apparently satirical, but his argument is a fair one. *What will they do*, what good do they do, and will effect in the future, who get themselves baptized for their deceased friends, if those friends are never to rise again? And why do they do it? Clearly because they suppose their friends will otherwise not rise, or rise to loss and suffering. They receive baptism for them in hope of securing them a happy resurrection.

Grotius says: We ought to be the less surprised at the existence of such a custom, when we consider that in some places even the bodies of the dead were baptized,

as appears from the Canon numbered by some 18 and by others 19, of the Council of Carthage. And we learn from the same Canon of Carthage, and from the eighty-third of the Synod *in Trullo*, that the holy Eucharist also was given to the bodies of the dead.

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30. Why are we also in peril every hour ?

31. I die daily through your glory, brethren, which I have in Christ Jesus our Lord.

32. If (according to man) I fought with wild beasts at Ephesus, what does it profit me, if the dead rise not ? Let us eat and drink, for to-morrow we die.

33. Be not led astray : evil conversations corrupt good manners.

34. Awake, ye just, and sin not : for some have ignorance of God ; I speak to you for reverence.

30. If there is no resurrection of the dead, to which we look forward, why should we, the Apostles and preachers of the Gospel of Christ, consent to live, as we do live, in jeopardy of our lives from hour to hour ?

31. *I die daily*. I am exposed to peril of my life every day. The Greek text reads : *I swear by your glory*. That is, I swear by the glory and rejoicing and boasting which I have in you, as my converts, and on account of the firmness of your faith, and the Christian graces you exhibit, that I die, to all intents and purposes, every day. The Syriac also reads, *I swear by your glory*. But Saint Chrysostom, Theodoret, and Theophylact, do not recognise the oath in this passage, and understand it simply, I die daily for your profit and advantage. *Which I have in Christ Jesus our Lord*. I attribute your conversion, and the joy it gives me, not to myself, but to the grace of Jesus Christ our Lord.

32. *If according to man.* If it was only for earthly glory, and the praise and admiration of man, that I fought with wild beasts at Ephesus, what have I gained, if I submitted to such a conflict without any belief in the resurrection of the dead, for mere fool-hardiness and love of display? I should have done it for no adequate motive, and obtained, not honour, but ridicule and contempt. It must be observed that he does not, in this argument, contemplate the possibility of his being mistaken in his hope of the resurrection. On that supposition he would undoubtedly have been entitled to praise and admiration for risking his life in defence of his faith, and could not have asked the question in the text. What he means to say is that it was only the hope of the resurrection which made it reasonable for him to risk his life.

Saint Chrysostom, Ambrose, Erasmus, and Cajetan, understand this of a literal combat with wild beasts at Ephesus, and Nicephorus relates the circumstances of it, *hist. Eccles. ii.* 25. Baronius, on the other hand, Annal. tom. i., and many other writers, consider the expression figurative, and that wild beasts signifies savage men, and Baronius rejects the narrative of Nicephorus as apocryphal. He also proves, and Estius after him, that there is no reference to this combat, whatever its nature may have been, in the Acts of the Apostles.

Let us eat and drink, for to-morrow we die. Is. xxii. 13. The strong satirical force of this citation will be best shown by giving the passage in full: "The Lord, the God of armies will call in that day to weeping and lamentation, and cutting off the hair, and girding with sackcloth; and behold joy and gladness, killing calves and slaying rams, eating flesh and drinking wine; let us eat and drink, for to-morrow we shall die. And the voice of the God of armies spoke in my ears: If this iniquity shall be remitted to you, till you die, saith the Lord, the God of

armies." And yet if there is no hope, or promise, or reasonable expectation, of resurrection from the dead, these people were right, and were doing the best thing they could do under the circumstances. There is, in that case, no necessity for penance, or any object in it. The next two verses relate to some incident at Corinth, now forgotten, but evidently springing from the gradual spread of heresy. The quotation is from the Greek poet Menander. The Vulgate has in verse 34, *Awake ye just*; the Greek reads, Awake ye justly, or to justice. *Some have ignorance of God*; have entirely mistaken his nature, attributes, and character, and think he has given man license to sin. I say this to bring *you*, not the offenders, but the rest of the Church of Corinth, to a sense of reverence and respect for your duty towards God, that you may rebuke and discountenance this impiety.

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35. But one will say: How do the dead rise? and with what kind of body will they come?

36. Unwise thou, what thou sowest is not made alive, unless first it die.

37. And what thou sowest, thou sowest not the body that shall be; but naked grain, as of wheat, or of some one of the others.

38. But God gives it a body as he will, and to every seed its own body.

The Apostle here proceeds to two questions started as objections to the doctrine of the resurrection. 1. By what power can the bodies of the dead, mouldered away in the ground, be raised to life again? 2. With what kind of body will the souls of men be reclothed at their resurrection? And to the first question he replies, unwise *thou*, who art thyself employed daily, or yearly, in bringing

about a similar resurrection, though only mortal man, to question the power of omnipotence to raise the bodies of the dead? The wheat grain dies and moulders in the ground; and what is the growth of the harvest, but a resurrection of the dead, in vegetable life? This must be taken as an illustration, not a strictly scientific analogy, because the wheat plant is a different individual from the seed it springs from, and a different generation in the succession of vegetable life. The Apostle means that in the natural world death is the precursor and condition of renovated life; the death of the seed, so far from destroying the hope of the resurrection, is the cause and condition of it.

With regard to the second question, *God gives* the grain *a body*, more beautiful beyond comparison, and more fruitful than the seed from which it springs. So the human body will rise from the grave, the same in nature, substance, and individuality, but endowed with new powers and qualities, strength and beauty.

To every seed its own body. To every individual, *unicuique seminum*, its own body, individual and distinct. Some understand, to every species of seed sown, the same nature in the growth that follows; but the Apostle's argument is simpler and more easily understood on the other supposition.

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39. Not all flesh is the same flesh: but there is one indeed of man, another of cattle, another of birds, another of fishes.

40. And bodies heavenly and bodies earthly: but one is indeed the glory of the heavenly, and another of the earthly.

41. There is one brilliance of the sun, and another brilliance of the stars: for star from star differs in brilliance.

Everything in creation has a glory and beauty, or at least utility, of its own; but these are as various as the infinite variety of species. Men, beasts, birds, fishes, and all the different species of beasts, birds, and fishes, have each their separate organization and relation of parts. They are flesh, but not the same flesh. And the glory and brilliance of the stars in the sky, of the diamond and ruby, the gold and silver in the mine, are both real; but one is of heaven, another of earth. And the difference is great and immeasurable, as the sun outshines the moon and the stars, and the moon outshines the stars. This is what we find in the visible creation round us; the application of the figure is given in the next few verses.

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42. So also the resurrection of the dead. It is sown in corruption, it shall rise in incorruption.

43. It is sown in dishonour, it shall rise in glory: it is sown in infirmity, it shall rise in strength.

44. It is sown an animal body, it shall rise a spiritual body. If there is an animal body, there is also a spiritual, as it is written:

45. The first man Adam was made into a living soul, the last Adam into a life-giving spirit.

As the green blade and the full ear are a fairer and nobler thing than the seed from which they sprang; as the stars of heaven, in their immeasurable distance, are grander and greater than the gems dug out of the mine; as the glory of the noonday sun effaces the trembling gleam of the stars; so, only in far greater degree, will the glory, the faculties, the undying vigour and immortal life, of the body of the resurrection, surpass and exceed that of the miserable atom of mortality from the decay of which

it is to spring. Sown in corruption, dishonour, weakness, it shall rise incorruptible, glorious, indestructible. Sown *animal*, psychical, or physical, it shall rise *spiritual*. Subject in this life to physical conditions, dependent upon food, drink, and sleep, and liable to accident, it shall rise free from such conditions, dependent only on the life of the spirit ; subtle, light, penetrable, completely subject and responsive to the movements of the spirit.

The assertion of Saint Paul that there is a *spiritual body*, that is a body material, but free from physical conditions, and crystallized, as it were, into a permanent and unchanging condition of immortality, is the answer to all the objections brought by material philosophy against the truth of the Christian revelation. Science has no experience of the spiritual body, the physical body alone being that which it is acquainted with, and can investigate. Our bodies will differ from what they are now, neither in species, number, or individuality ; only in their qualities. They will be *spiritual*, says Saint Anselm, not *spirit*, as now they are *animal*, not *life*, *animate* not *anima ;* and Saint Thomas repeats this remark against the heretics of his time, who argued that our flesh will be turned into spirit. They will not be *animal*, or physical, but still material.

If there is an animal body. The word *if* is not in the Greek text, or the Syriac version. It is an animal body, says Ambrose, as long as it is sustained by food, for its life. It will be spiritual when, no longer under this necessity, it is turned into life.

The Apostle proves his assertion that the body will rise spiritual, by the comparison of Adam with Christ. *It is written*, Gen. ii. 10, *Man became*, or was made by creation, *a living soul*, *anima vivens*. The same term is used of the inferior creation, Gen. i. 20, *Let the water bring forth the reptile with the living soul*, *reptile animæ viventis* ;

also verse 24, *let the earth bring forth the living soul, animam viventem*, that is, the brute creation. This animal, or psychical nature, we inherit from Adam, and this much we have in common with the brute creation. The nature of man by creation differs from that of the inferior orders in degree, and differs immeasurably, in the splendour and adaptability of its powers, but not in kind. Whatever other gifts he possesses, are supernatural, given by the grace of God, and these are not specially recorded in the history of the creation. This psychical nature, which is physical as existing under natural conditions, Christ also inherited, for it is not necessarily or essentially associated with sin. But at His resurrection He became a *life-giving spirit*, that is, according to this interpretation, giving life to His own flesh, so that it no longer depended upon external nourishment for its support. Christ became a *life-giving spirit* in another sense, as the author of our immortal spiritual life in the resurrection, as Adam is of our animal life, and thus is called the last Adam; but in this sense He became so, or was made so, at His incarnation, though it was not until His resurrection from the dead that He put this power into exhibition, for though in three instances he raised the dead to life, it was to die again, and he did not communicate to any the immortal life of the *spiritual body*.

The Greek Fathers understand by the *life-giving spirit*, the Holy Spirit, substantially united with Christ, by which he both raised his own body, and communicated the gift of incorruptibility to us. The former explanation, which is that of the Latin Fathers, seems, however, to fit in better with the course of the Apostle's argument, for as in the previous verse the *animal body* is contrasted with the *spiritual body*, so here, to be *made a living soul* is contrasted with *made a life-giving spirit*. The *spiritual body* is that which is so animated and dominated by its

own spirit, that this alone is sufficient for its perpetual life and perpetual action. By the *living soul* is meant the animal life by which the body is animated and set in motion. The *life-giving spirit* is the human spirit or soul, in its future condition, which will render it sufficient for the preservation, movement, and direction of the body. The holy Fathers enumerate four endowments of the glorified body of the resurrection: impassibility, clarity, agility, and subtlety. It will be incapable of pain, glorious in appearance, possessing infinite rapidity of movement, and able to penetrate all other substances. That the body of Christ, after his resurrection, was in its own nature endowed with these qualities, there is no doubt; but his glory was veiled from the eyes of the Apostles, because it was greater than they could have endured.

Saint Thomas observes that the principle of life which constitutes man's nature, and with which he was endowed at creation, is sometimes called *spirit*, and sometimes *soul*; the *soul* when regarded as the principle of physical life, the *spirit* as the instrument of knowledge, intelligence, and volition. It is, however, not two things, but one; and the distinction here referred to is not adverted to by Saint Paul, because it was not required for the purpose of comparison.

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46. But that is not first which is spiritual, but what is animal: then what is spiritual.

47. The first man from earth, earthen: the second man from heaven, heavenly.

48. As was the earthen, such are also the earthen: and as is the heavenly, such also will be the heavenly.

49. Therefore, as we have carried the likeness of the earthen, let us also carry the likeness of the heavenly.

The animal body precedes the spiritual in time, as Adam preceded Christ, and Christ's physical life preceded the life of the resurrection.

There was due to Christ, the Son of God, the glorified body, from the moment of his conception; but this being incompatible with suffering and death, which he came to undergo, he entered on this glory only at his resurrection.

47. The first man was earthen, or made of earth, Gen. ii. 7, where the Douay version reads, *of the slime of the earth*. This nature we inherit from our first father. The second man descended from the bosom of God the Father in heaven, into the womb of Mary; and this heavenly nature we are destined to share, as we share the nature of the first Adam. There are no verbs in verses 47-48, either in the Greek text, or the Vulgate; they are necessarily supplied in v. 48 in an English translation, because our language does not make the difference of the singular and plural in the adjective.

The body of Adam was in its own nature resoluble into its elements, and mortal; but immortal through grace. By nature he was subject to death, by grace destined not to die, had he continued in that grace.

49. *Let us also carry the likeness of the heavenly*. This is the reading of the Vulgate, and takes the form of an exhortation. Being regenerated in baptism, we are able, though imperfectly, already to carry the likeness of the heavenly and glorified body of Christ. The Greek text has, *we shall carry*, that is at our resurrection at the last day, the *likeness of the heavenly*. Theodoret reads it in this latter sense, Saint Chrysostom, *let us carry*. Theophylact gives both readings.

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50. But this I say to you, brethren: that flesh and

blood cannot possess the kingdom of God: neither will corruption possess incorruption.

51. Behold I tell you a mystery: We shall all indeed rise: but we shall not all be changed.

Flesh and blood, by nature corruptible, divisible, destructible, the animal and earthen body, such as we inherit from Adam, and under its existing physical conditions, cannot possess God's kingdom, not being adapted to that state of glory, where all is eternal and unchangeable. The animal body cannot exist in heaven, but the spiritual body will under its new conditions. It will be the same flesh as ours, as to substance, but changed and perfected in quality. The Greek text twice has *inherit* for *possess* in verse 50.

51. *Behold I tell you a mystery*, or secret truth, known to myself, but not as yet to you. Hitherto the Apostle has been replying to philosophical objections to the doctrine he is announcing; he now proceeds to state it fully, using these words to attract their attention. We shall all indeed rise, the good and evil; but we shall not all be changed into a condition of glory, and from animal become spiritual, but the just only.

The Greek text, as we have it now, gives a statement entirely different from the above. *We shall not indeed all sleep; but we shall all be changed.* The Syriac also reads thus, and this rendering is followed by Saint Chrysostom, Theodoret, and Theophylact. Cajetan follows the same opinion, and thinks that the mystery announced by the Apostle, is this statement, that we shall not all sleep, but shall all be changed. Erasmus and Estius take the same view. It implies that those who are alive at the second coming of the Lord will not die, but at once be clothed with immortality. Nevertheless, the opposite opinion, that all will die, is more in agreement with the words of the

Apostle, Heb. ix. 27. *It is appointed to men once to die*, and verse 12 of this chapter, *As in Adam all die*. In this construction the *mystery* announced by the Apostle is the statement made in verse 52 following.

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52. In a moment, in the twinkling of an eye, at the last trumpet: for the trumpet will sound, and the dead will rise uncorrupt, and we shall be changed.

53. For this corruptible must put on incorruption: and this mortal put on immortality.

54. And when this mortal shall have put on immortality, then shall be the word which is written: Death is swallowed up in victory.

The Apostle here insists on the omnipotence of God, which the opponents of his doctrine appeared to doubt. Not by degrees, nor with delay or preparation, at the sound of the last trumpet. The Jews were accustomed to use a trumpet to announce the great festivals and assemble the people, Num. x. 2, 7. Either literally a trumpet, or the powerful voice of the Archangel, 1 Thess. iv. 16, the dead will rise, free from corruption. This, in the opinion of many Fathers, is the mystery of which the Apostle has just spoken. All the dead will rise, free from corruption; even the wicked, as to the integrity of the body: but capable of suffering the punishment of sin, St. Augustine and St. Anselm. All that belongs to the order of nature will be conferred upon the reprobate, St. Thomas.

We, the just, shall be changed from the animal to the spiritual life; that is, those who are alive at the Lord's coming, as the Greek Fathers interpret it. He is not speaking of himself, but of those who will then be found living, says St. Chrysostom. That the Apostle expected

the day of judgment in his own lifetime, appears from 1 Thess. iv. 15, and other indications. This mortal body will *put on* immortality and incorruption, as if it were a robe of splendour. But it is the same body, clothed or unclothed.

Death is swallowed up in victory, as water sinks into the ground, says Saint Anselm. There is some uncertainty as to the passage of Scripture referred to by Saint Paul in this place, and it is variously conjectured to be Is. xxv. 8 and Osee xiii. 14.

The Greek text reads verse 54: When this corruptible shall have put on incorruption, and this mortal put on immortality. In this verse, as in verse 53, the word *body* is to be understood with *corruptible* and *mortal*.

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55. Where is, death, thy victory? Where is, death, thy sting?

56. But the sting of death is sin: and the strength of sin is the law.

57. But thanks be to God, who has given us the victory through our Lord Jesus Christ.

58. Therefore, my beloved brethren, be stedfast and immovable: abounding always in the work of the Lord. Knowing that your labour is not vain in the Lord.

The victory of death, in which our mortal bodies were swallowed up in the grave, and passed into corruption, since God said, in the day thou eatest thou shall die, is only a temporary victory, and the grave will restore the dead. The goad, or sting, with which thou didst strike every child of Adam since the beginning of the world, will be taken from thee. The sting of death is that by which death is made; death did not make it; it is original sin, by which wound death entered. Saint Anselm. The

strength of sin is the law ; for sin becomes stronger and more terrible where there is knowledge. St. Ambrose. Not by the fault of him who gave a remedy, but of those who use it ill, St. Chrysostom. Thanks to God, who has given us victory over sin and death. Therefore, brethren, stand firm in the faith of this great doctrine of the resurrection of the body, for it is the foundation of the Christian faith ; and abounding or going forward, as the Syrian version has it, in the service of the Lord, you may count with confidence on an eternal reward as heirs of God, and co-heirs of Christ, in the enj yment of God for ever. If the labour affrights you, let the reward attract you, says St. Bernard. The labour is not in vain, says St. Chrysostom, for those who work *abundantes* and *semper*, with diligence and perseverance ; and this will be, if all is done in charity.

Corollary of Piety.

Why does the Apostle say, that if there be no resurrection of the dead, your labour is in vain, and those who have fallen asleep have perished ? May not the soul, free from the shackles of the body, and from contact with the material world, enjoy the vision of God, and rest for ever contented with his love ? No. In no part of the writings of Saint Paul is there any allusion to the condition of the human soul in the intermediate state, between death and the resurrection ; except in Phil. i. 23, and again ii.Cor. v. 8. His prayer for Onesiphorus is not for the repose of his soul, but that he may find mercy of the Lord *in that day*, ii. Tim. i. 18. That the souls of the just are capable of finding repose in a place of refreshment, light, and peace, that the Saints are admitted to joy and

happiness, and are permitted to be near the throne of God, in the peace of paradise, Saint Paul knew as well as we know. But the happiness of that state is wholly dependent upon the resurrection that is to come. Their condition is, after all, death, not life. Were it perpetual, it would be perpetual death, not immortality. Death is partial damnation; they are free from the power of sin; from death they are not yet delivered, for their bodies still lie in the grave. Death is the last enemy that shall be destroyed. The Saints departed do not enjoy the vision of God directly, but in shadow and symbol, in foretaste and anticipation; sufficiently to console and comfort them, but yet with an earnest and anxious longing for the consummation of the desire of their souls, and complete emancipation into the liberty of the glory of the sons of God, which they know to be certain and know to be near. If they knew that this hope could never be realised, and must remain for ever unsatisfied, they would be infinitely and eternally miserable: then they that are fallen asleep in Christ *have perished.* It is the certainty of the resurrection which constitutes the joy of Paradise. Freely, and confidently, with holy Church, we invoke the prayers of great and holy Saints departed, though they are all, except the blessed Mother of God, not as yet emancipated from the power of death. That their prayers will ascend before God on our behalf we cannot and will not doubt. Neither will we cease to pray for the relief and deliverance of such as are still suffering from God's justice in the pains of purgatory. But this is no reason why we should not, with the holy Apostle, Prophet, Martyr, Saint Paul, keep ever before our thoughts, as he kept, the glorious day when death shall finally be swallowed up in victory; when the dead shall be raised incorruptible, and we shall be changed, into *the likeness of the heavenly.* In this belief we will be, as he exhorts us, steadfast and immovable. The Lord grant

we may find mercy in *that day*. That day, *dies illa*, was not to him a *dies iræ*; rather it was, in his anticipation, and he never speaks of it in any other language, a *dies Dominica*, a Lord's Day, a day of triumph, exultation, consummation of happiness, complete and final victory over the last of his three great enemies—God's enemies also, and ours—the power of the devil, sin, and *death*. And as the Apostle tells us to be firm in this faith, so does holy Church respond to this call, and week by week, in the glorious *Credo* which is sung at the Sunday Mass, solemnly express her confidence, her longing, her expectation, and ours also, for the coming of that great and glorious Day. *Expecto resurrectionem mortuorum, et vitam venturi sæculi.*

CHAPTER XVI.

1. And with regard to the collection of money for the Saints, as I appointed to the Churches of Galatia, so also do you.

2. On the first day of every week let each of you lay by in his own hands storing up whatever pleases him ; that the collections may not be made after I have come.

3. And when I shall be present, those whom you shall approve by letter, these will I send to convey your grace to Jerusalem.

4. And if it be worthy that I also go, they will go with me.

Chapter xvi. In this chapter the Apostle gives directions regarding the collection of money for the Christians of Judea; recommends Saint Timothy to the attention of the Corinthians; excuses the absence of Apollo; sends various salutations; and after anathematizing all who love not our Lord Jesus Christ, concludes the Epistle with his benediction.

1. The Christians of Judea were at this time in great destitution, having suffered for their devotion to the cause of Christ. See Heb. x. 34, Gal. ii. 10. They were not only poor, but very numerous, for not long after this we find them saying to Saint Paul at Jerusalem, *Thou seest, brother, how many tens of thousands of Jews there are who believe* (Act. xxi. 20, in the Greek). Any collection made for their relief, to be effective, must therefore be on a large

scale, and Saint Paul evidently expected the sum collected at Corinth to be considerable enough to be sent by the hands of several commissioners, whom he proposed to accompany. This intention he seems to have carried out. See Act. xx. A similar collection had been made in Galatia.

2. *On the first day of the week.* The words *per unam Sabbati*, which are literally translated from the Greek, contain a double Hebraism. *One* is put for *first*; and the term *Sabbath*, to designate the whole week, is borrowed from Jewish phrase. The first day of the week was already at this time observed with solemnity by the Christian community, all over the world, in honour of the resurrection of Christ, and, doubtless, by authority of the Apostles, although this is an unwritten tradition, not expressly recorded in the Scriptures. The Jews continued, as they still do, to keep the seventh day of the week holy, in accordance with God's rest, Gen. ii. 3, probably regarded by Christians as typical of the rest of Christ in the grave, on that day, after his Passion on the Friday. *Storing up whatever pleases him.* The Greek text has, *according as God has prospered him.* Almsgiving is free, and the amount left to the discretion of the giver. *To convey your grace*, or liberality, *to Jerusalem.* He avoids using the word *alms*, perhaps because the amount he expected was larger than any sum of money to which that term is usually applied.

The Lord's day is a day of prayer, also a day of almsgiving; of almsgiving, for the very reason it is a day of prayer. Going to God a pauper in prayer, give to the poor, that you may be heard and accepted. Give, and it shall be given to you, and with the measure you measure out, it shall be measured to you again (Luc. vi. 38, Matt. vii. 2). By alms redeem thy sins, and thy sins being remitted, thou shalt pray acceptably and be heard. Alms

given on the Lord's day will be the atonement for sins done in the week past, and preservation from sin in the week following. Saint Chrysostom says : keep an alms-box for the poor in your house, and place it near where you are accustomed to pray, and whenever you go to prayer, first put in an alms, and then say your prayer. With this box you will be armed against the devil, give wings to your prayers, and turn your house into a sanctuary and treasury of the riches of the heavenly king. Place it near your couch at night, and your rest shall not be disturbed by visions or sleeplessness : only let no unjust gains be placed therein. Elsewhere he says : make your house a church, and a treasury ; guard the sacred deposit, and ordain yourself its dispenser to the poor : this priesthood kindness and humanity confer upon you.

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5. And I will come to you when I pass through Macedonia; for I shall pass through Macedonia.

6. And perhaps I shall remain with you, or even pass the winter ; that you may conduct me wherever I shall go.

7. For I will not see you now in passing ; for I hope to remain with you some little time, if the Lord permit.

8. But I shall stay at Ephesus until Pentecost.

9. For a door is opened to me, great and evident ; and many adversaries.

It is a question, on which some controversy has been raised, whether the Apostle actually carried out his intentions as announced in this passage ; but it seems certain, from the narrative of the Acts of the Apostles, xx. 1, 2, 3, that he did so in great part, for after leaving Ephesus he travelled in Macedonia, which he traversed in all parts and *gave much exhortation*, and then spent three months *in*

Greece, of which Corinth was then the principal city; after which he proceeded to Jerusalem, as here announced. *That you may conduct me wherever I go*: make arrangements to facilitate my journey, and send some of your number to accompany me.

A door great and evident. The Greek text, as we have it now, reads ἐνεργὴς, effectual or active; but the translator of the Vulgate seems to have read ἐναργὴς, clear and evident, an epithet that seems better suited to a *door*. The Apostle, like a true warrior, preferred to remain where there were *many adversaries*. His impression as to this is fully borne out by the narrative at the conclusion of Act. xix.

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10. But if Timothy comes, see that he may be with you without fear: for he works the Lord's work as I also do.

11. Let no one, therefore, despise him; but bring him back in peace, that he may come to me: for I expect him with the brethren.

12. And with regard to the brother Apollo, I let you know that I earnestly requested him to come to you with the brethren, and he had absolutely no will to come now; but he will come, when he is at leisure.

Saint Timothy was one of the bearers of this Epistle, which seems to have been written at Ephesus, but not actually despatched until the Apostle, leaving Ephesus, had reached Philippi in Macedonia. Timothy was young, and possibly of retiring disposition, and the Apostle requests that he might live at Corinth *without fear* of the frowns of the wealthy, learned, or noble, who might be attached to the Christian community at that place: and would be disposed to slight him, if per-

mitted to do so, on account of his youth, and also because he was a fellow-labourer with Saint Paul. Apollo was well-known at Corinth, and his presence greatly desired. The words, *I let you know*, are not in the Greek, or the Syriac, and seem to be an addition to the text.

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13. Watch, stand in faith, do manfully, and be strong.
14. Let all you do be done with charity.
15. And I beseech you, brethren, you know the house of Stephanas, and Fortunatus, and Achaicus; that they are the first fruits of Achæa, and have ordained themselves to the ministry of the Saints.
16. That you also be subject to such and to all who co-operate and labour.
17. And I am glad of the presence of Stephanas, and Fortunatus, and Achaicus; because that which you could not, they have supplied.
18. For they refreshed my spirit and yours: recognise therefore those who are such.

13. *Watch*, guard your faith diligently till I come. It was in danger from heretical teachers, who were supported by great worldly authority, wealth, and influence; so that the resistance to them would require vigilance, firmness, and courage. *Act bravely*; the Syriac has *show yourselves men*. Do not, however, be led into party quarrels, divisions, and contentions, but in all things observe charity.

15. Only Stephanas is named in this verse, in the Greek text; the other two names would seem to have been introduced by mistake from verse 17. Stephanas, Fortunatus, and Achaicus had come to Saint Paul from Corinth, and informed him of the state of affairs existing in the Corinthian Church, which occasioned the writing of this Epistle. The Apostle may possibly have felt some anxiety

as to their reception on their return, on the part of some of those on whose conduct he has animadverted.

The ministry of the Saints, the supply of the temporal wants and necessities of the poor, is a kind of priesthood to which every Christian is at perfect liberty to *ordain himself*. The Greek is *appointed themselves*.

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19. The Churches of Asia salute you ; Aquila and Priscilla salute you much in the Lord, with the church in their house, among whom I am being entertained.

20. All the brethren salute you. Salute one another in a holy kiss.

21. The salutation by the hand of me Paul.

22. If any loves not our Lord Jesus Christ, let him be anathema : Maran, Atha.

23. The grace of our Lord Jesus Christ be with you. My charity with you all in Christ Jesus. Amen.

Churches of Asia, of the Roman provinces so called, which were Mysia, Lydia, Caria, Lycia, Pamphylia, Pisidia, Phrygia. Each had a provincial or metropolitical see, and many episcopates, and the chief city was Ephesus, in Lydia. These are the seven churches addressed in the opening of the Apocalypse of Saint John. Saint Paul was living at Ephesus, in the house of Aquila and Priscilla, regarding whom we have much information in the Acts of the Apostles. *A holy kiss*, the kiss of peace, the symbol of Christian charity. The whole of this epistle was written down from the Apostle's dictation, except the last three verses, which he added with his own hand, for authentication.

The words *Maran Atha* are Hebrew or Syriac, and signify *the Lord comes*. To those who love him, he comes to bring redemption, to those who love him not,

anathema, rejection and ruin. Ambrose. In these words the Apostle struck terror in all who had made their members the members of a harlot, who had scandalized their brethren by sacrificing to idols, who sought honour from man, who believed not the resurrection. But at the same time he shows them the way of truth and the source of error, for the vehemence of charity extinguishes and expels all sin, of whatever kind, but when cold and feeble, leaves it to grow unchecked. St. Chrysostom.

My charity, or Christian affection, is with you all, though I myself am absent.

Corollary of Piety.

The Apostle's words come like a roll of awful thunder from the upper skies. If any one love not our Lord Jesus Christ, let him be anathema. Do you love him indeed, in habit and in act; keeping God's commands for love of him; in frequent acts of charity? Do you love the sacred truths his Gospel reveals? Do you love his members, the poor, in whom he dwells by representation, and whom he commends to your care, to cherish, respect, aid and assist, as if they were himself? Do you respect and reverence the Church, his body, and his bride? Do you honour and embrace the Cross, on which he suffered? I will love thee, Lord, my fortitude, my firmament and refuge, truly, sincerely, efficaciously, and with all my affection endeavour to be subject to thy will. I will love and embrace thy truth, admire and strive to imitate thy holy character and disposition; venerating thee in thy ministers, cherishing and ministering to thee in thy poor, adoring thee on the cross, loving in all these thee only, and all for thee. If any should be, in act or habit of mortal sin, a transgressor

of the commands of God, he may well tremble, for the voice of this thunder is the voice of God, and proclaims his doom. Maran Atha, the Lord is coming, the Avenger and the Judge. He whom the roll of this thunder will not wake, sleeps not, but is dead.

End of Volume One.

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